

Herzmauo
Pfalzbrunze

Th. palustris.

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Henry Saltsbury





BOY IN L'INSTR
STRATION ETION DES
foz chylzen. enfans.

Mathewe. XIX. MATTH. XIX.

SVFFRE LAISSEZ
THE LYTLE chil LES PETIS EN-
Dzen, and fozbyd fans, et ne les em-
them not to come pelchez point de ve
unto me, foz unto nic a moy. Car a
suche is the telz est le Royau-
kyngdome me des ceulz.
of hea-
uen.

GOD SAVE DIEV SAVVE
the kynge. le Roy.

AN INTRODVCTION to byynge by chyldezen.

✠ A. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r.
s. t. v. u. x. y. z. & . 2. 9.

¶ When the chylde is come to discretion fyfthe he ought to knowe what god is.



God is power, wysedome & all goodnes, wythoute begynning and without endyng, all truth not mutable, ryghteous, mercyful, one god in thre persones, father, Sonne and holy goost: In whō be all thynges done and made, & from whom all thynges be gyuen.

¶ Secōdarely he ought to knowe hym selfe, and what it is of man.

Man is created vnto the ymage & lykenes



Dieu est puissance, sapience, et bonte infinie, sans cōmencemēt, et sans fin, verite immuable, iuste & misericors dieux: vng seul dieu en troys personnes, Pere, Filz, & saint Esperit: auquel sont toutes choses, par leq̃l sont toutes choses faictes, et duquel sont donnees toutes choses.

¶ Secōdement doit cōgnoistre soy mesmes, scauoir que cest de homme,

Lhomme est cree a l'ymage de Dieu, par le

peche de nostre premier
pere Adā rendu pauvre
meschant, ignorant le bien
inconstant, desirant hon-
neur, hypocrite, subiect a
peche, auquel il est ney et
conceu.

of god, through the syn-
ne of our fyrst father Adam
become poore, wretched,
ignorant of good vnted
faste, despyng honour,
an hypocrite, subiecte to
synne, wherein he is con-
ceyued and bozne.

LES COMMAN- DEMENTS DE DIEU

bailliez a Moyses,
exposez par
Jesuchrist

¶ The commaundemen-
tes of god gyuen vnto
Moses, & expownded
by Iesus christ.

¶ The fyrst table.

La premiere table.

I suis le Seigneur ton
Dieu, qui t'ay tiré hors
de la terre d'egypte, de la
maison de seruitude. Tu
ne auras point d'autres
dieux en ma presence. Tu
ne feras point d'image
taillée, ne quelque simili-
tude de chose qui soit au
ciel en hault, ne de chose
qui soit en terre en bas,
ne de chose qui soit es
eaux sous la terre. Tu
ne les adoreras point & ne
leur seruiras point, ie suis
le Seigneur ton dieu, le fort
seigneur ton dieu, le fort
et jaloux, qui punis l'ini-
quité des peres qui me haïent
et les enfans iusques a la
terce et quarte generatiō

I am the lord thy god, I
whych haue broughte
the oute of the lande of
Egypt, & out of the hous
of bondage. Thou shalt
haue none other god in
my presence. Thou shalt
not make to thy self any
grauen ymage. Nor any
lykenes of anye thyng
that is in heauen aboue,
or in earth beneth, nor in
the water vnder the earth:
Thou shalt not bowe downe
to them, nor worshippe the
euer serue them. I am the
strong lord thy god, a gelous
god and visite the synne
of the fathers vpon the
chylde, vnto the thyrde
and fourthe generatiō of

Exo. 20.
Deut. 6.

theym that hate me: & yet
shewe mercy vnto thow-
sandes among them that
loue me, and kepe my cō-
maundementes.

Mat. 12. Jesus Chyiste. Heare
Deute. 6. Israel, Our lord god is
one lord: therfore thou
shalte loue thy lord god
with all thy herte, & with
all thy soule, and with al
thy mynde, and wth all thy
strenght. Thou shal wor-
shipp thy lord god, & him
only shalte thou serue.

et qui fais misericorde en
milliers a ceulx qui may-
ment et gardent mes cō-
mandemens.

Jesus Chyist.

Escoute Israel, le Sei-
gneur ton dieu est le seul
Dieu. Et pource tu ay-
meras le Seigneur ton
Dieu de tout ton cuer, &
de toute mon ame, et de
tout ton entendement, et
de toute ta force. Tu ado-
reras le seigneur tō dieu,
et a luy seul tu seruiras.

The. ii. commaundement

Le second cōmandement

Math. 4. Thou shalte not sweare
the name of thy lord god
in vayne. For þ lord god
wyl not holde hym gylt-
lesse that sweareth hys
name in vayne.

math. 5.

Jesus Chyiste. ye haue
herde howe it was sayde
vnto the elders. Thou
shalte not forswear thy
selfe, but I forbydde you
in anye wyse to sweare:
nether by heauē, for it is
goddes seate: nor by the
earthe, for it is his foote
stole: nether by Ierusalē,
for it is the cytie of the
great kynge: nether shalt
thou sweare by thy head.

Tu ne iureras le nom de
ton dieu en vain: car le
Seigneur Dieu naura
point pour innocēt celuy
qui en vain son nom iur-
rera.

Jesu chyist. Vous aues
ouy quil a este dict aux an-
ciens, Tu ne te pariure-
ras point. Mais moy, ie
vous defens de ne iurer
aucunemēt, ne par le ciel:
pourtāt que cest le thros-
ne de dieu. ne par la terre
pourtāt que cest son mar-
chepied. ne par Ierusalē:
pourtāt que cest la cite du
grand Roy, ne iure point
aussi par ta teste: car tu

ne peult faire vng cheueu
ne blanc ne noir. Mais
vostre parole soit,
ouy, ouy: non,
non. car le
surplus
est du maling.

Le. iiii. commandement.

Souuienne toy du iour
de repos, affin de le san-
ctifier. Tu ouureras six
iours, et feras toutes tes
oeures: mais le septiesme
iour est le repos du Sei-
gneur ton Dieu. Et pour
ce tu ne feras aucune oeu-
re en iceluy, toy ne ton
seruiteur, ne ta chābriere
ne tes bestes, ne lestrāgier
qui est chez toy: car en six
iours dieu feist le ciel et la
terre, la mer, et toutes les
choses qui sont en iceulx
et se reposa le septiesme
iour. A ceste cause le Sei-
gneur dieu beneist le iour
du Sabbath et le sancti-
fia.

Jesuchrist.

Faictes bien es iours de
Sabbath, et ne faictes
point de mal. Car le filz
de l'homme est le seigneur
mesme du Sabbath.
Le Seigneur Dieu par-

bycause thou canste not
make one whyte heer or
blacke, but let your com-
munication be, yea, yea,
and naye, naye: for what
soeuer is moze then that
commeth of euyl.

The. iiii. cōmaundement.

Haue in remēbraūce the
day of rest, for to hallow
the same. Syxe dayes
mayst thou laboure, & do
all that thou haste to do:
but the seuenth daye is þ
day of rest of the lord thy
god, in it thou shalte do
no maner worke, neyther
thou, nor thy son, nor thy
doughter, nether thy mā
seruaunt, nor thy mayde
seruaūt: nether thy cattel
nether yet the straunger
that is with the. For in
syxe dayes the lord made
heauen & erth, and the see
and all that in them is: &
resteth the seuenth daye.
wherfore the lord blessed
the saboth daye.

Christe Iesus. Do good
dedes on þ saboth dayes
and do no euyl. For the
sonne of mā is lord euen
of the saboth daye, The
loide god sayeth by hys
A. iiii.

math. 12.
marke. 3.

Ica. 58.

prophete Esay. Then his
sabbath is hallowed and
kept, whē we rest & cease
to do oure owne wyll, to
folow our owne wayes:
and to speake oure owne
wordes: whē we in word
thought, and dede, fulfyl
hys wyll and folowe his

Ica. 26.

doctrine & not ours: put-
tyng oure selfe holly in
hym, for to do wyth vs &
in vs hys good wyll and
pleasur. The which saint
paul, called, to dye vnto
the olde man, & lyue vnto
the newe, whych is christ
Iesus. wherby fynallye
we come through thys

Heb. 4.

chryste Iesus our trewe
Iosue & gypde, vnto the
same sabbath & trewe rest,
euen eternall lyfe whiche
he hath obtained for vs
by hys bloode.

The seconde table
The. iiii. cōmaundement.

iiii.

Honour thy father & thy
mother, that thou mayst
lyue longe in the lande
whych the lord thy god
shall gyue the.

Mat. 15.

Christe iesus.. Honour
thy father & thy mother.

Ephe 6.

S. Paul. Honour father
& mother: this is the fyrst

lant par Esay, expose et
dict que lors sanctifions
et gardons son sabbath,
quāt nous nous reposons
en sorte que ne faisons pōt
nostre volonte, ne ne suy-
uons nōz voyes et ne par-
lons nōz parolles: mais
de pensee, de parolle, et de
oeuvre faisons la volūte
diceluy, et suyons sa do-
ctrine, nō point la nostre:
nous reiettant du tout en
luy, a ce quil face de nous
en nous son bon vouloir
et plaisir. Le que saint
Pol appelle mourir au
vieil Adam, et viure au
nouveau qui est iesuchrist
parquoy finalement par-
uenions par iceluy Iesu-
christ nostre braye Iosue
et conducteur, a ce Sab-
bath et bray repos, la vie
eternelle, laquelle il nous
a acquis et sanctifie par
son sang.

La seconde table.

Honore ton pere et ta
mere affin que tu vi-
ues lōguemēt sus la terre
laquelle le Seigneur ton
Dieu te donnera.

Iesuchrist

Honore tō pere & ta mere.
S. Pol, Honore ton pere
et ta mere qui est le p̄mier

cōmandement ayant ceste
promesse, Afin que biē te
soit et que tu viues long
temps sur la terre.

Jesuchrist nous enseigne
par S. Matthieu et S.
Marc, que par ce cōman-
dement nō seulement nous
est commande de auoir en
reuerence pere et mere, et
estre subiectz a eulx, cōme
luy mesme a este a la vier-
ge Marie la mere: mais
aussi subuenir a leurs ne-
cessitez.

Tu ne tueras point.

Jesuchrist, Il a este
dict aux anciens, Tu ne
tueras point: et qui tuera
il sera iuge. Mais moy ie
vousdis, Tout hōme qui
se courrouce a son frere,
il sera subiect a iugemēt.
Et qui dira a son frere
Racha, il sera mis au cō-
seil. Et qui dira fol: il sera
mis au tormēt du feu. De
rechef, Vous auez ouy q̄l
a este dict, Tu aymeras
tō prochain, et hayras ton
ennemy. Mais moy, ie
vous commande daymer
voz ennemis: de biē faire
a ceulx qui vous hayent,
et prier pour ceulx q̄ vous
persecutent et calunnient

cōmaundement that hath
anye promyse that thou
mayst be in good estate &
lyue long on earth. Christ
Jesus teacheth vs by S.
math. & marke, þ by thys
cōmaundement, not only
to haue our father & mo-
ther in reuerence, and to
obey them, as he him selfe
was subiecte vnto hys
mother þ virgyn Marpe
but also to minister vnto
theyr necessitie.

Thou shalt do no mur-
ther. Christ Jesus.

It hath ben sayd vnto þ
elders. Thou shalt not
kyl: whosoever killeth
shalbe iudged. But I say
vnto you: whosoever is
angrye with his brother,
shalbe in daunger of iud-
gemēt. whosoever sayeth
to his brother racha, shal
be in daunger of a coun-
sayll. But whosoever
sayeth, thou foole, shalbe
in daunger of hell fyre.

Item, ye haue herde how
it is sayd: thou shalt loue
thy neyghbour, and hate
thyne enemye. But I cō-
maunde you, loue youre
enemies: blesse them that
curse you, do good to thē
that hate you, praye for

M.iiii.

Luc. 2.

v.

Math. 5.

them that do you wrong
and persecut you, that ye
may be þ chylde of your
father whych is in heauē
For he maketh the sonne
arise on the euill & on the
good & sendeth his rayne
on the iust & on þ vniuste.

Thou shalt not cōmyt
adultrye.

vi.
math. 5.

Christ Iesus

Ye haue herd how it
was sayde vnto the
elders. Thou shalt not
cōmyt aduōutrye: but I
saye vnto you: that who-
soeuer loketh on a wyfe,
lustynge after her, hath
cōmitted aduoutry with
her alredye in his herte.

vii.

Thou shalt not steale

Christ Iesus

math. 10.
marke. 5.

Steale not. Defraude no
man. Moreover, yf anye
mā wyl sue the at þ law,
and take the coote frome
the, let him haue thy cloke
also. Gyue to hym that
asketh, & refuse not hym
that wyl borrowe of the.

1. Cor. 6.

Paul. In this present
tyme can you not excuse
by any meane your selues
frō synne, bycause ye go
to lawe one w another,
why rather suffre ye not
wroge, why rather suffre

affin que vous soyez les
filz de vostre pere qui est
es cyeulx, qui faict luyre
son soleil sus les bons et
sus les mauuais, et
pleut sus les ius-
tes et sus les iniustes.

Tu ne seras point adul-
tere. Iesuchrist.

Vous auez ouy ce
quil a este dict aux
anciens, Tu ne se-
ras point adultere

Mais moy, ie vous dis
que tout hōme qui regar-
dant femme la destrera, il
a desia commis adultere
auec elle en son cuer.

Tu ne seras point larrō.
Iesuchrist.

Ne desrobe point. Ne
fais point defraude.

Qui plus est, a celui qui
voudra debatre auec toy
en iugement, et toster ton
hocquetō, laisse luy aussi
le mātēau. Et quiconque
te demande aucune chose,
donne luy. Et ne refuse
point celui qui voudra
emprunter de toy.

S. Pol. A p̄sent ne vous
pouez nullement excuser
que ne pechiez, entant que
auez proces entre vous.

Pourquoy nendurez vo⁹
plus tost iure: pourquoy

nendurez vous plus tost
dōmaige: mais vous fai
ctes iniure et dommaige,
mesme a vos freres:

Celuy qui desroboit, que
plus il ne desrobe: mais
aincois quil oeuure de ses
mains & traueille a chose
bōnes: affin quil ayt pour
donner a celuy qui endure
necessite.

Tu ne porteras point
faulx tesmoignage
contre ton prochain.

Jesus Christ.

Ne dis point faulx tes
moignage. Je vous
dis que toute parolle oy
seuse que les hommes au
ront parle, ilz en rēdront
compte au iour du iuge
ment. **S.** pol, Nulle mes
hante parolle ne sorte de
vostre bouche: mais seu
lement celle qui est bōne
pour instruire en la foy,
et faire profit aux audi
teurs. **P.** Daillardise et tou
te ordure ou auarice ne
soit point mesme nōmee
en vous, ainsi quil cōuiēt
a ceulx qui sont saintz: ou
chose orde ou parolle fol
le, ou farcerie q̄ nest poit
appartenante a laffaire:
mais plus tost action de
graces.

ye not your seluesto haue
losse: but you do wronge
and harme euen vnto the
brethren. Let hym ꝑ dyd
steale, steale no more: but
let hym rather labour w
hys handes some good
thyng, that he maye haue
to gyue to hym ꝑ nedeth.

Ephe. 4.

Thou shalte beare no
false witnesse against
thy neyghboure.

viii.

Jesus Christe.

Beare no false wytnesse.
I saye vnto you that of
euery ydle worde whych
mē shall haue spokē, they
shall gyue accomptes at
the day of iudgement. **S.**
P. Paul. Let no fylthy com
municatiō procede out of
youre mouthes: but that
whych is good to edefye
withal when nede is, ꝑ it
may haue fauoure w the
hearers. Let al bitternes,
fearnesse and wrath, ro
ryng, & cursed speakyng
be not ones named amōg
you, as it behoueth vnto
them that be holy, or fyl
thynges, foolyshe talkyng,
noz gestyng, (whych are
not comly) but rather gy
uyng of thanks.

mark. 10.
mat. 12.

Ephe. 4.
and. 5.

A. v.

ix. x. x.

Thou shalte not desyre
thy neyghbours house.

Thou shalte not desyre
thy neyghbours wyfe,
nor hys mayde, nor hys
ore, nor hys asse, nor
anye thinge that
is thy neygh-
bours.

CHRISTIESVS

math. 13. **B**e not ouercome wyth
marke. 4. luste, for the care of thys
world, & the deceptfulnes
of ryches choke þ word.

1. Tim. 6. **S.** Paul. Godlynes is
great riches, yf a man be
cōtent with that he hath.
For we brought nothing
into the worlde, and it is
a playne case, that we ca-
rye nothyng out. When
we haue foode and ray-
ment, let vs therwith be
cōtent. They that wyl be
ryche fall into temptaciō
and snares, & into manye
foolyshe & noysome lustes
which drowne men in per-
dition, & destruction. For
couetousnes is the roote
of all euyll, which whyle
some lusted after they er-
red from the fayth, & tan-

Tu ne cōuoiteras point
la maison de ton pro-
chain, et ne desireras
point la femme d'iceluy.
ne le seruiteur. ne la chā-
beriere, ne le beuf, ne l'as-
ne, ne aucune des choses
qui sont a luy.

Jesuchrist. Tu ne con-
uoiteras point. Car la so-
licitude de ce siecle, et de
la deceptiō des ryches,
et les concupiscences qui
suruiennent des aultres
choses suffoquent la pa-
rolle.

S. Pol. Cest vng grand
gain et pfit d'auoir piete
& foy, avec suffisace. Car
certes nous nauons rien
apporte en ce mode: aussy
sans nulle doubte rien ne
pourrons nous emporter.
Nous doncques auans
nourrissemens et veste-
mens, soyons contens de
ce. Car ceulx qui veulent
estre ryches, tombent en
la tentation et au laqz du
diable, et en plusieurs de-
syrs inutiles et nuysans,
lesquels plōgent les hō-
mes en mort et perdition.
Car la racine de tous
maulx est conuoitise: la-
quelle a este cause que
plusieurs ont desuoye de

la foy, et sont tombez en plusieurs maux.

Les parolles que ie te commande aujourdhuy soient en ton cuer, et les raconte a tes enfans: Pense a les faire estat assis en ta maison, en cheminant ton chemin, en dormant et te levant. Tu les lieras en ta main comme ung signet: qu'ilz soient & se meuvent deuant tes yeulx, et les escripts a l'entree et es de ta maison.

Mens garde et escoute tout ce que ie te commande, afin que bien te soit et a tes filz apres toy a iamais, quant tu auras fait ce qui est bon et plaisant au seigneur ton Dieu.

Ung chacun de vous ne face point ce que luy semble estre droit: mais seulement fais au seigneur dieu ce que ie te commande et ny adiouste ne diminue rien.

Maudit est celui qui ne s'arreste point aux parolles de ceste loy, et ne les accomplit par oeuvres. Christ nous a rachetez de la malediction de la loy,

gled themselves in many sorowes.

These wordes whyche I this day commande vnto the be in thyne herte, and reherse the vnto thy chyl- dzen, Thynke to do them beyng set in thy house, in goyng thy way, in sle- pyng. in rysyng, & shalte bynde the in thyne hande as a sygnet, that they be & styre befoze thyne yes, and wyrt them in the en- tryng of your house and in the goyng out also.

Take hede, & herken all that I do commande vnto the, that wel be vnto the, and to thy chyl- dzen after the for euer, When thou shalt haue done that, that is good & pleasaunt vnto the lord thy god.

Euerye one of you shall not do the same & he shal thynke to be ryghte, But what soeuer I commande you, that take hede ye do, & put nought therto, nor take ought therfrom.

Cursed is he that stayed him selfe not vnto & wor- des of this lawe & fulfyl- leth them not by workes. Christ hathe redemed vs of & cursyng of the law,

Deut. 6.

Deut. 11.

Deut. 21.

Deut. 12.
Deut. 27.
Galat. 3.

made accursed for vs, be-
cause it is wytten: Cur-
sed is he that hangeth on
the tree, to the intent that
the blessing promysed
vnto Abraham was also
gyuen vnto the gentyls
thorough Christe Iesus,
that be the meane of the
faith we receyue the pro-
mysed spirite.

Jer. 31.
Heb. 6, 7
10.

This is the testament
that I wyll make w the
hous of israel after those
dayes, sayeth þ lord god
I wyll put my lawes in
their mindes and in their
hertes I wyll wyte the,
and their synnes and ini-
quities I wyll no more
remembre. And I wyl be
their god, and they shal be
my people.

This is the waye walke
in the same.

HERE IS breflye
cōcluded all þ the boke
of þ holy byble teacheth
vnto all Chrystians.

faict mauldít pour nous
(pourtant quil est escript
mauldít est celuy qui pēd
au bois) affin que la bene-
diction promyse a Abra-
ham fust aussi baillée aux
gētils par Iesuchrist: af-
fin que par le moyen de
la foy nous receuions le
spirit promis.

Voicy le testament que
ie feray a la famille de is-
rael, apres ces iours la,
dit le seigneur Dieu, Je
leur mettray mes loix en
leur entendement, et les
escriray en leurs cueur,
et nauray pl^s de memoire
de leurs pechez et iniqui-
tez. Je seray leur Dieu,
et il seront mon peuple.
Ceste est la voye, chemi-
nez en icelle.

ICY est breuement
cōprinz tout ce que les li-
ures de la sainte Bible
enseignent a tous
Chrestiens.

God.

Deut. 6.
1. Timo. 2.
Gene. 17.
Exod. 15.



FIRSTE
they teache
vs þ there
is one god,
almighty,
haung ne-



Remiere-
ment nous
enseignent
q'il est vng
seul Dieu,
tout puis-
sant, naiant fin ne com-

mancement; Qui de bon-
 te infinie qui est en luy, a
 cree toutes choses par sa
 seule parolle. Duquel
 toutes choses puiennent
 tellemēt que sans luy riē
 na estre. Qui faict iustice
 et misericorde, pareille-
 mēt toutes choses en to^r
 ainsi quil luy plaist: et ne
 fault point que aucun soit
 si hardi de luy dire pour-
 quoy il faict ainsi ou ainsi
 quelque chose que ce soit
Puis nous donnent a
 cognoistre que cestuy
 seul Dieu, apres auoir
 cree toutes choses, crea
 Adam premier homme a
 son ymage et semblance,
 le cōstituant seigneur de
 toutes creatures en terre
 Lequel Adam par la sug-
 gestiō du diable enuieulx
 tōba en inobeissance con-
 tre le commandement de
 son createur, et fut le pre-
 mier qui pecha en ce mō-
 de: tellement que nous
 tous qui sommes descen-
 dus de luy de nostre nais-
 sance sommes subiectz a
 peche, mort et damnatiō,
 mis soubz la puissance
 et tyrannie du
 diable.

Apres nous enseignent

ther begynnynge noz en-
 dyng. Who of þ infinite
 goodnes which is in him
 hathe created al thynges
 by his only word, of whō
 all thynges come, so that
 wythout hym nothyng
 hathe anye beyng. Who
 doeth Justice and mercy
 in al thynges as pleaseth
 him, & none ought to be so
 bolde to saye vnto hym:
 wherfore haue you done
 thus, or so, in any thyng.

Furthermore they gyue
 vs knowlege, that the
 same god onlye, after he
 had created all thynges,
 created Adam the fyrste
 man vnto his ymage & si-
 militude, settinge hym
 lord ouer all creatures in
 earth. The whych Adam
 through þ enuye and de-
 cepte of the deuell fell in
 disobedience agaynst the
 cōmaūdement of his crea-
 tour. And was the fyrste
 that synned in the world:
 so that all we whych are
 descended of hym, frome
 our natiuitie or byrth we
 are subiecte vnto synne,
 death, & damnation, dy-
 uen vnder the myght and
 tyranny of the deuell.
 Afterwarde they teache

Gene. 1.
 psal. 103.
 Exod. 3.
 Iere. 9.
 Roma. 9.
 1. Cor. 12.
 Roma. 9.
 Isa. 45.
 Iere. 18.

The crea-
 tion of
 man.
 Genesi. 1.
 Synne.
 Sapiē. 2.
 Roma. 5.

Ephes. 2.

The promysse of god that he wolde sende hys sonne Iesus chryst. vs þ god promysed vnto Adam, Abraham, Isaac, Jacob, Dauid, and vnto the other fathers, that he shulde sende hys son Iesus chryst, þ which shulde loose from synne & frome the tyranny of the deuell

Gen. 3. 12
26. 28.
Heb. 2.

those, that wyth a lyuely fayth shulde trust in thys promysse and in the same chryst Iesus, hoppyng to haue þ sayd delyueraunce of him, and by him only. And thys promysse is cōteyned & oftentymes repeated in þ bookes of the olde testament.

The law. In the meane tyme that oure fathers dyd abyde thys delyueryng and saluatiō promysed, bycause that man is such þ of his naturall inclination, can not, nor wyll no knowelege hym selfe a synner, & suche a synner as hathe nede of the promysed sauoure. They teache that god dyd gyue hys lawe, wherby mē might know what it is of synne, and that they be nothyng but synne, consydering þ they do nothyng wylllyngly. of the same that the law cōmaunded, but all wyth

Exo. 19.
10.
Rom. 3.

que dieu promist a Adam Abraham, Isaac, Jacob Dauid, et aux autres peres quil leur enuoyroit son filz Iesuchrist, lequel de liureroit de peche et de la tyrānie du diable ceulx qui dune foy viue se fies roient en ceste promesse et en iceluy Iesuchrist esperans ceste deliurance de luy et par luy seul. Et ceste promesse est contenue et souuent repetee es liures du vieil testament.

O R ce temps pendant que noz peres attandoient ceste deliurance et salut promis, purtāt que lhōme est tel, que de sa nature ne peult ne ne veult se recognoistre pecheur, et tel pecheur, qui ayt affaire du sauueur promis Ilz nous enseignent que dieu donna sa loy, par laquelle les hommes congneussent que cest que peche, et quil ne sōt que peche, voyans quil ne font rien voulētiers de ce que la loy commande, mais tout a regret, sans affe

ction et par cōtraincte, de
 pour destre dānez, pour-
 tāt que la loy dit que ce-
 luy est maudit q̄ ne faict
 tout ce quelle commande.
 Ainsi fut baillēe ceste loy
 affin que par ce moyen
 plus ardemment desyras-
 sent la venue de Jhesu-
 christ, qui les debuoit ra-
 cheter et deliurer de peche
 selō que estoit repzēte
 et signifie aux Juyfz par
 plusieurs cerimoniez, ho-
 sties, et sacrifices, ordon-
 nez de dieu, lesquels fu-
 rent abolis quant Jhesu-
 christ fut venu, qui
 estoit la braye
 hostie effa-
 ceant
 tout peche.



Finalement es liures
 du nouuea testament
 qui sont la seconde partie
 de la Bible, nous est cle-
 remēt donne a cognoistre
 que iceluy ieschrist pro-
 mis, figure et repzēte
 en l'ancienne loy, a este
 enuoye du pere au temps
 que iceluy pere auoit or-
 donne en soy mesme, et au
 temps auquel toute ini-
 quite abondoit. Et quil a

an yuell wyl, without af-
 fection, and beyng con-
 strained, for feare of dam-
 nation. Bycause the law
 sayeth, that he is cursed, **Dent. 27.**
 that doeth not al, that the
 commaunded. Also thys **Galat. 3.**
 law was gyue to the en- **1. Cor. 1.**
 tent that by this meane,
 they shulde the moze fer-
 uently desyre the cōmyng
 of chryst, the which must
 redeme them and delyuer
 thē out of synne, lyke as
 it was fygured, & sygny- **Heb. 10.**
 fied vnto the Jewes, by
 many ceremonies, offerin-
 ges, and sacrificyes ordey-
 ned by god, whych were
 made voyde when chryste
 was come. The whiche
 was the trewe hostye de-
 fasyng all synne.

Fynally in the bookes of **Chryste**
 the newe testament, **Jesus is**
 whych are the seconde **come.**
 parte of the byble, is cle-
 relye gyuen vnto vs to
 knowe, p̄ the same chryst
 Jhesus promysed fygured **Luc. 2.**
 and repzēted in p̄ olde
 lawe, was sent from the
 father, in the tyme p̄ the
 father had appoynted it **Gala. 4.**
 in him selfe, & in the tyme **Ephe. 2.**
 that all wyckednes was
 abondaūt. And p̄ he hath

Roma. 5.	ten sēt, is not by cause of	este enuoye, non point a
Tit. 3.	any good workes, p any	cause des bōnes oeuvres
Ephe. 2.	mā had done (for al were	que aucun eust faict (car
	syners) but for by cause p	tout estōient pecheurs)
Ephe. 2.	god our trew father dyd	mais affin que Dieu nre
Rom. 15.	gyue these great riches	pere veritable dōnast ces
	of hys mere grace, the	grandes richesses de la
	whych he had promysed.	grace, quil auoit promis.
The late.	It is openly declared vn-	Il nous est doncques ex-
The ho-	to vs in p new testament	pressément declare au
lie.	that Iesus chyst p trew	nouveau testament que
	lambe and hostye is come	iesuchrist le vray agneau
Job. 1.	for to restore vs in grace	et hostie est venu pour
Isa. 53.	& loue toward his father	nous remettre en grace
	payeng & suffryng on the	et amours enuers son pe-
1. Joh. 2.	croste the paynes dew for	re, payant et souffrant en
2. Pet. 1.	our synnes, for to deliuer	la croix les peynes deues
Luc. 1.	vs out of bondage of the	a noz pechez; affin de noz
Heb. 2.	deuell, vnto whome we	deliurer de la seruitude
	serue throught synne, vs	du diable, auquel serui-
	to adopte and clecte to be	ons par peche, nous ado-
	the chylzen of god, gy-	pter et auouer pour en-
Peace.	uynge vs the trew peace	fans de dieu: nous don-
Rom. 5.	and rest of cōscience, not	nant la braye paix et re-
	fearng hence forth to be	pos de cōscience. ne crai-
	damned, throught a lyuely	gnans plus destre dam-
Faith.	faith assured & faithful,	nez, par vne viue foy, as-
Joh. 3. & 6	the whych the father gy-	seurance et fiance, laq̃lle
	ueth vnto vs drawyng	le pere nous donne, nous
	vs to hys sonne. For cer-	tirant a son filz. Car cer-
	taynlye the same faythe	tainement ceste foy la, de
1. Tim. 1.	wherby we belyue that	laquelle noz croyōs que
1. Johā. 4	Christe Iesus is come in	Iesuchrist est venu en ce
	thys worlde to saue the	monde pour sauluer les
	synners is, is a gyfte of	pecheurs, est vng don de
	god of so great a myghte	dieu, de si grande efficace

que ceulx q̄ l'ont, desyent
 faire et accomplir les oeu-
 ures de charite enuers
 ung chacun, cōme Jescu-
 chist a fait enuers eulx.
 car apres auoir receu celle
 foy. Dieu baille son saint
 esperit, duquel il marque
 tout ceulx a qui il donne
 foy, & est les arres que cer-
 tainement aurons l'heri-
 tage de vie eternelle le-
 quel esperit tesmoigne a
 nre esperit, et fait croire
 que sommes les filz de
 Dieu, et espond en nous
 telle charite & amour que
 descript Sainct Pol aux
 Corinthiens. A cause di-
 celle foy et fiance en Je-
 suchrist, laquelle se mon-
 stre par oeuvres charita-
 bles, et meut l'homme a
 icelles faire, nous som-
 mes iustifiez, cest a dire.
 que le pere de Jესuchrist
 (qui est aussi nostre pere
 a cause de Jესuchrist no-
 stre frere) nous tient pour
 iustes et pour filz, de la
 grace ne faisant aucune
 estime de nos pechez,
 ne nous les con-
 tant point
 pechez.

Il est finalement venu,

and strength, that such as
 haue it, desyre to do and
 fulfill the workes of cha-
 ritie towarde euery one,
 lyke as chyste hath done
 towarde them. For after
 they haue receyued the
 layde saythe god gyueth
 his holy spirit, w̄ whō he
 marked all those, to whō
 he gyueth saythe, & is the
 earnest penny, of the that
 shall haue the possession of
 eternal lyf. The same spi-
 rite certifieth our spirite
 that we are the sonnes of
 god, & poureth in vs such
 charitie and loue as saint
 paule doth wytte to the
 corinthians. By reason
 of the same faith & truste
 in chist iesu, the whiche
 shewed him selfe by wor-
 kes of charitie, & styred
 mā for to do the same, we
 are iustified, & is to saye,
 that the father of chyste
 Jēsu, who is also our fa-
 ther (by reason of chiste
 Jēsus our brother) he ta-
 keth vs for ryghteous &
 for chyliden, through his
 grace, estemyng nothing
 our synnes, nor imputeth
 them vnto vs for syn-
 nes.

He is finally come, by
 Is. i.

The holy
 goost.

2. Cor. 1.5.

Eph. 1.

Roma. 8.
 and. 5.

Charitie
 2. Cor. 13.

Galat. 5.

Heb. 1.

Iustifi-
 cation.

2. Cor. 5.

Good
workes.
Sanctifi-
cation.

Luc. 1.

Ephe. 2.

2. Pet. 1.

Jesus

Christ our

Maister

exemp^e.

Math. 11.

and. 23.

John. 13.

Ephe. 5.

1. Pet. 2.

Bishop.

Heb. 4.

Media-

tour.

1. Tim. 2.

Heb. 12.

Aduocat.

1. Johā. 2.

Rom. 8.

cause þ after we are r-ur
ged by hym of oure syn-
nes & hallowed, that is to
saye cōsecrated vnto his
father for to do that, that
hys father, will renoun-
cynge all carnal workes,
& of a fre wyl without cō-
stra: nt serue him, lpying
ryghteously and holy du-
ryng al our lyfe, thzough
good & ozkes, for þ & hich
to do, god hath prepared
vs, shewing þ certaynly
we are called to the sayd
grace, for he that dothe
theym not: sheweth hym
selfe to haue no fayth in
christ Jesu.

Vnto whome we must
go & with a great desyre
and mynde folowe hym,
for to lerne of him: for he
is our maister swete and
meke of herte, our exem-
ple & patron, of whō we
must take the forme and
maner to lpye well: lyke-
wyse our great byshop &
only mediatour, þ which
as now is sytting at the
right hand of god his fa-
ther, beyng our aduocat,
prayenge for vs, þ which
doutles shall obtayne of
hys father, what we shal
are, eyther of hym or of

affin que apres que par
luy serions purge: de nos
pechez, et sanctifie: cest a
dire consacrez a son pere,
a faire ce que son pere
veult, renonceans a tou-
tes oeuvres charnelles,
dun franc vouloir, sans
contraincte, luy seruions
en viuant iustement et
sainctement toute nostre
vie, par bonnes oeuvres
(pour lesqelles faire dieu
nous a prepare:) demon-
strans que certainement
sommes appelez a ceste
grace. car qui ne les fait
il se monstre nauoir au-
cune foy en Jesuchrist.

Duquel il fault aller, et
dun grand courage le
suyre pour appentze de
luy: car il est nre maistre,
doux et humble de cuer,
nostre exemple et patron,
duquel fault prendze la
forme de bien viure. Sem-
blablement nre grad eues-
que, & seul mediateur: qui
est maintenant assis a la
dextre de dieu son pere,
estant nostre aduocat, pri-
ant pour nous: qui indis-
bitablement impetrera de
son pere ce que nous de-
manderons ou a luy, ou a

son pere au nō de luy. car
il a ainſy promis. Par
quoy ne nous fault crain
dre quant aurōs peche,
daller hardiment a luy,
auec vne viue et aſſeuree
foy quil nous fera miseri
corde: pourtāt quil est ve
nu pour ſauuer les pe
cheurs, et ne nous deman
de ſinon que allons a luy
hardiment.

Ceſt Jeſuchriſt qui a
pres que par leſperit de ſa
bouche aura mis a mort
l'homme de peche, ſaſſerra
en ſa maielle et iugera
tous rendant a vng chaſ
cun ce quil aura fait par
ſon corps, ſelō ce quil au
ra fait, ſoit biē ſoit mal.
Et dira a ceulx qui ſerōt
a ſa dextre, Venez les be
neictz de mon pere, prenez
poſſeſſiō du royaume qui
vous eſt prepare des la
creatiō du monde. Mais
a ceulx qui ſeront a ſa ſe
neire il dira. Departez
vous de moy, mauldictz;
et vous en allez au feu
eternel, qui eſt prepare au
diable & a ſes anges. Lors
ſera la fin, et baillera
le Royaume a
ſon pere.



hys father in hys name,
for ſo he hath promysed,
wherefore we muſt not be
afraid, whē we haue ſyn
ned, to go boldly vnto
him with a lyuely & aſſu
red faith, & he wyl ſhewe
mercy vnto vs; becau
ſe he is come, for to ſaue
ſynners and deſpyeth no
thyng of vs els but & we
ſhuld aſked of him boldly

¶ O hys chriſt Jeſus, the
whyche after that by the
ſpīrite of his mouth ſhal
haue put to death & ſyn
full man, ſhal ſyt in the
ſeat of his maiestie, & ſhal
iudge euerye man accor
dyng vnto the workyng
of his bodye, beyng good
or badde. And ſhal ſaye
vnto them that be at the
right hand: Come ye the
blessyd of my father, take
poſſeſſiō of & kyngdome.
which is ppared for you
frō & creatiō of & world.
But vnto the & ſhal be at
the left hand, he ſhal ſaye
auoyde frō me, ye curſed,
and go into euerlaſtyng
fyer, which is ppared for
the deuil and his angels.
¶ Then ſhal be the ende, &
he ſhal deliuer the kyng
dom vnto his father.

B. ii.

Job. 14.

Heb. 4.

1. Tim. 1.

Math. 11.

The great
iudgement.

2. Theſ. 2.

2. Cor. 3.

math. 25.

Lyfe eters
nall.

1. Cor. 15.

2. Pet. 1. **T**his is the cause, for
the whiche the goodnesse
of god wold throught his
holp goost that the booke
of the byble shuld be gy-
uen vnto vs by wytyng
that we myght knowe &
beleue in one god, in his
sonne chyst Iesus, who
he hath sent, and in hely-
uynge, we shulde haue
eternal lyfethrough him.

2. Cor. 3. **O**ther foudamēt then
this, none maye laye
in the churche of Chyste
Iesus, vpo whome she is
founded. And saint paule
desyred that he be excom-
municat and forsaken of
god, that shal annunce o-
ther othe faith or sal-
uatiō then throught chyst
Iesus.

Roma. 11. **F**or of him, and in him
be all thinges, vnto who
wyth the father and the
holpe gooste be honoure
and gloire eternall.

So be it.

The prayer of chyste
Iesus for all fayth-
full persones.

John. 17. **E**ther, the houre is
come gloufyng thy
sonne, that thy sonne also
may glorifie the: as thou
hast gyuen hym power

Cest cy la cause pour
laquelle la bonte de dieu
a voulu que par son saint
esperit nous ayent es-
baillez les saintz liures
de la Bible par escripture
affin que cognoissons
croions a vng seul dieu
& a son filz Iesuchrist, le
quel il a enuoye: et que
croiant ayons vie eter-
nelle de par luy.

Altre fondement que
cestuy cy, nul ne peult
mettre en leglise de Iesu-
christ, sur lequel elle est
fondee. Et desyre Saint
Paul que celui soit excom-
munie et reiette de Dieu,
qui aultre foy & salut an-
noncera que par Iesu-
christ: quant oies seroit
vng ange du ciel.

Car de luy, par luy, et
en luy sont toutes choses
Auquel avec le pere et le
saint esperit soit honneur
et gloire eternellement.

Ainsi soit il.

Praison de Iesuchrist
pour toutes person-
nes fideles.

Pere, l'heure est ve-
nue, clarifiez vostre
filz, affin que vostre filz
vous clarifie. Ainsi que
vous luy auez done puis-

ou l'ance sur toute chair, de
donner la vie eternelle a
ceulx que vous luy auez
donnez, icy est la vie eter-
nelle, quilz congnoissent
que vous estes seul vng
bray Dieu, et cestuy que
vous auez enuoye Jescu-
christ. Je vous ay clarifie
sur la terre, et accompli
l'oeuvre que mauez donne
a faire, et maintenāt cla-
rifiez moy enuers vous
mesmes de la clarte que
j'ay eu enuers vous deuant
que le monde feust. J'ay
manifeste vostre nom aux
hommes, lesquels vous ma-
uez donnez du monde, ilz
estoyent vostres et vous
les mauez donnez, et ont
garde vtre parolle. Main-
tenāt scauent ilz que tout
ce que vous mauez donne
vient de vo^r. Car ie leur
ay donne les parolles que
vous mauez done, et l'ont
receu, et ont brayement
congneu que ie suis sorty
de vous, et on creu que
vous mauez enuoye, ie
prie pour eulx non point
pour le monde, mais pour
ceulx que mauez donne,
car il sont a vous, et tou-
tes mes choses sont a
vous, et les vostres sont

ouer al fieshe, p he shulde
gyue eternall lyfe to as
many as thou hast gyue
him: This is lyfe eternal
p they myght know the,
the onely trewe god, and
Jesús christ whome thou
hast sent. I haue glorified
the on the erth I haue si-
myshed the worke, which
thou gauest me to do. And
nowe glorifie thou me (o
father) wythe thy selfe,
with the glozie, whych I
had w the, yer the world
was. I haue declared thy
name vnto p men, which
thou gauest me out of the
world. Thyne they were
and thou gauest the me, &
they haue kept thy word
Now they haue know
that all thinges whatso-
euer p hast gyuen me, are
of the: For I haue gyuen
vnto theyn the wordes,
whiche thou gauest me, &
they haue receyued the, &
haue knowen surely, p I
came out from the: & they
haue beleued, that thou
dyddest sende me. I pray
for them, I praye not for
the worlde: but for them
whiche p hast gyuen me,
for they are thynne. And
myne are thynne, & thynne

are myne, and I am glorified in the: & now am I not in the worlde, & they are in þ worlde, & I come to the. Holy father, kepe thorow thyne owne name them which þ hast gyuen me, þ they also maye be one, as we are. whyle I was w the in the worlde, I kepte the in thy name. Those þ thou gauest me, haue I kept, and none of them is lost, but that lost chylde, that the scripture myght be fulfilled. Now come I to the, and these wordes speake I in the worlde, þ they might haue my ioyeful in the, I haue gyuen them thy worde & the worlde hath hated the because they are not of þ worlde, eue as I also am not of þ worlde: I desyre not, þ thou shuldest take the out of the worlde: but that thou kepe them fro euil. They are not of the worlde; as I also am not of the worlde. Sanctifye them thorow thy trueth. Thy word is the trueth. As thou dydest sende me into the worlde, euen so haue I also sent the into the worlde, and for they

miennes, et ie suis clarifie en eulx. Et maintenant ie ne suis plus au mode, mais ilz sont au monde et ie viens a vous. Pere saint gardez les en vostre nom, lesquels vous mauez; donne affin quilz soyent vng comme nous. Quand ieste e avec eulx ie les gardeue en vostre non. J'ay garde ceulx que vous mauez donne, et nul deulx na este perdu sinon le filz de perdition affin que les scripture fut accomplie. Mais ie viens maintenant a vous, et parle cecy au mode, affin quilz ayent ma ioye accomplie en eulx. Je leur ay donne vostre parolle, & le monde les hait car ilz ne sont point du monde comme ie ne suis point aussi du monde. Je ne prie point que vo^r les ostez du monde, mais que vo^r les gardez de mal, ilz ne sont point du mode, come ie ne suis point du monde. Sanctifiez les par vostre verite. Vostre parolle est la verite. Comme vous mauez enuoye au monde, ainsi les ay ie enuoyez au monde, et ie me sanctifie pour

eulx, affin quilz soyent
sanctifiez par la verite.

Je ne prie point tant seu-
lement pour eulx, mais
aussi pour ceulx qui par
leurs parolles croyent
en moy, affin quilz soyent
tous vng, comme vous
pere en moy et moy en
vous, affin quilz soyent
vng en nous, affin que le
mōde croye que vo^s ma-
uez enuoye. Et ie leur ay
donne la clarte que vous
mauez donne, affin quilz
soyent vng, comme nous
sōmes vng, moy en eulx,
et vous en moy, affin so-
yent parfaictz en vng, et
le monde congnoisse que
vous mauez enuoye, et les
auez aimez, comme vous
mauez aime. Vere ie
veulx que ceulx que vous
mauez donnez, ou que ie
suis qlz soyent avec moy,
affin quilz voyent la clar-
te que vous mauez dōne,
car vous mauez aime de-
uant la constitution du
monde. Vere iuste, le mō-
de ne vous a point con-
gneu, mais ie vous ay
congneu, et ceulx icy ont
congneu que vous mauez
enuoye, et leurs ay donne
vostre nō a cōgnoistre, et

saies sanctifie. I my selfe
p^r they also myght be san-
ctified thow^m p^r trueth.
Neuertheles, I pray not
for thē alone, but for thē
also whiche shall beleue
on me thow^m they^r plea-
chynge: p^r they all may be
one, as thou father art in
me, et I in the, et that they
also maye be one in vs: p^r
the world maye beleue, p^r
thou hast sent me. And p^r
glozie which thou gauest
me, I haue gyuen thē, p^r
they maye be one, as we
also are one: I in them et
thou in me, p^r they may be
one, as we also are one:
I in them et thou in me,
p^r they may be made p^rse-
nt in one, et that the world
maye know, p^r thou hast
sent me, et hast loued thē
as p^r haste loued me. Fa-
ther I wyl p^r they which
thou haste gyuen me, be
w^h me where I am, p^r they
maye se me glozie, which
thou hast gyue me. For p^r
louedest me before p^r ma-
king of p^r world. O rygh-
teous father: p^r world al-
so hath not knowen the:
but I haue knowen the:
et these haue knowē that
thou hast sent me. And I

B.iiii.

haue declared vnto them
thy name, & wyl declare
it, & the loue wherwith
hast loued me, maye be in
them, and I in them.

God be prayled in all.

And because the law
sheweth hym to be a syn-
ner, and that he fyndeth
no good in him selfe; it is
nedeful that he knoweth
that his saluacyon is in
christ Iesus, of whome
is spoken luce primo.

The angell gabriel was
sent fro god vnto a vigin
named Mary, and sayd,



Hyle mary
ful of gra-
ce, & lord
god is w
the, lo thou
shalt con-
ceauie in thy wombe, and
shalt bryng forth a sonne
& shalt call his name Ie-
sus. Wherfore elisabeth
sayd vnto mary. Blessed
arte thou among womē,
and blessed is the frute of
thy wombe christ Iesus.
Amen.

Afterwarde he muste
terne to knowe howe he
myght attayne to salua-

le feray cōgnoistre, affin
que lamour, de laquelle
vous mauez ayne soit en
eulx, et moy en eulx.

Dieu soit loue de tout.

Et pource que la loy
le mōstre pecheur, et quil
ne trouue point de biē en
luy, il fault quil saiche
que son salut est en Iesu
christ: duquel est dit.

Luce. i.

✠ L'ange Gabriel fut en-
uoye de dieu a la vierge
Marie disant,



E tealue
marie plai-
ne de grace
le seigneur
Dieu est a-
uec toy.

Voicy tu conceueras en
ton ventre, & enfanteras
vng filz: & appelleras son
nom Iesus. Dont Eliza-
bet dist a Marie, Tu es
benoiste entre les fem-
mes, et benoit est le fruis
de ton ventre Iesuchrist
Amen.

Apres luy fault ap-
prendre cōment il pourro
paruenir a salut, a sca-

uoile par croye de cueur
et confesser de bouche ce
que sensuyt.

Ie croy en dieu le pe-
re tout puissant, crea-
teur du ciel et de la terre.
Et en Iesuchrist son seul
fils nostre seigneur. Qui
a este conceu du saint es-
perit, et ney de la vierge
Marie. Qui a souffert
soubz Ponce Pilate, et a
este crucifie, mort, et en-
sepue, et descendit aux
enfers. Le tiers iours res-
uscita de mort a vie. Il
est monte aux cieulx, et
sied a la dextre de dieu le
pere tout puissant. De la
viendra iuger les vius et
les mortz.

Ie croy au saint esperit
La sainte eglise catho-
lique. La communion des
saintz la remission des pe-
chez. La resurrection de la
chair. La vie eternelle.
Amen.

Ie croy a tous ces arti-
cles, non pas seulement
que ainsi est et a este faict,
mais aussi que pour moy
il est ainsi, et que ainsi a
este faict par mon salut:
Parquoy maintenat cro-
yant que en ceste foy suis
baptize au non du pere et

tion, that is to saye, to be-
leue, by herte et cōfesse by
mouth þ, þ here foloweth

I beleue in god, þ fa-
ther almyghtye, ma-
ker of heauē et earth. And
in Iesus Christ his only
sonne our lord. Whiche
was conceived of þ holy
goost, borne of þ virgyne
Marye. Suffred vnder
Ponce pilate, was cruci-
fied, deed, et buried, et de-
scended into hell. And the
thyrde day he rose agayn
from death. He ascended
into heauen et sitteth on
the ryght hande of god þ
father almyghtye. From
thence he shal come to iud-
ge the quicke et the deed.

I beleue in þ holy goost.
The holy catholyke chur-
che. The forgyuenesse of
synnes. The resurrection
of the body. And the lyf et
euerlastynge. Amen.

I beleue in all these ar-
ticles, not only bycause
it is so, et that so it hath
ben done, but also because
it hath ben for my sake, et
done for my salutio. And
now I do beleue that in
the same fayth I am ba-
ptysed in the name of the
father the sonne and the

B. b.

holp goost, I forsake the
deuell wyth all his wor-
kes & his pryde, & desyre to
serue god only. Amen.

And for to haue grace so
to do, it is nede for to aye
it by the prayer whiche
Christ Iesus taught his
disciples, by whiche spe-
ciall ayde, knowyng his
owne necessitie, and tru-
styng in the haboundant
mercy of god lette hym
praye thus.

Our father whiche art
in heauē: halowed be
thy name. Thy kyngdom
come. Thy wyll be done
in earthe as it is in hea-
uen. Gyue vs this daye
our dayly bread And for-
gyue vs oure trespases
as we forgyue them that
trespasse against vs. And
let vs not be led into tem-
ptation. But deliuer vs
from all euell. Amen.

And for to ppare hym
selve duely to obserue þ
that he demaūdeth, fyrst
he must proue and assaye
him selve confessyng him
to god, sayenge.

I cōfesse my selve to the
o lord god almyghty that

du filz & du saint esprit, que
ie renonce au diable et a
toute les oeuvres et les
pommes et desire de ser-
uir a dieu seul Amen.

Et pour auoir grace
de ce faire, fault que il la
demāde par lozaison que
Jesu Christ enseigna a
ses disciples: de laquelle
pour speciale ayde, con-
gnoissant sa necessite, et
soy confiant en l'habon-
dante misericorde de dieu
doibt ainsi prier.

Notre pere qui es es
cieulx: ton nom soit
sanctifie: Ton royaume
viennne a nous. Ta volū-
te soit faicte ainsi en la
terre cōme au ciel. Don-
ne nous aujourdhuy no-
stre pain cotidiā. Et no-
s pardōne nos offēses ain-
si que nous pardōnons a
ceulx qui no^s ont offense.
Et ne nous induis point
en tentatiō. Mais deliure
nous du mauuais. Amen

Et pour se preparer
deuement a obtenir ce q̄l
demande, fault premier
qu'il se esprouue soy con-
gnoissant et cōfessant pre-
mierement a dieu, disant
Ie me confesse a toy sei-
gneur dieu tout puissant:

que moy miserable pe-
cheuray offen'e contre ta
loy toute ma vie, par pen-
see, par parolle, et par
oeuvre: tellement que par
ma seule coulpe suis di-
gne de damnatio: Mais
se te prie seigneur Dieu,
que par le merite et pas-
sion de ton filz Jesuchrist
tu ayes mercy de moy po-
ure pecheur. Amen.

¶ Apres quant le temps
et necessite requiert pour
se confesser au prestre a
ce commis peult dire.

Je me confesse a Dieu
tout puissant et a vo^r. Je
congnossant que des ma-
natiuite nay en moy nul
bien venant de moy, mais
tout mal y habonde, telle-
ment que aussi le bien que
Dieu veult faire en moy,
est souuentefois souille
et reboute par ma malice
et en ce me trouue si con-
fus, que nay quelque es-
poir de salut si ce n'est que
Jesu christ mediateur de
tous pecheurs ait pitie
de moy. Et pourtant mon
trescher pere spirituel ie
vous requiers que priez
pour moy: et que par la
parolle de Jesu christ me
donnez conseil et confort

I more miserable synner
haue offended against the
law al my lyfe, in taught
in worde, & in worke: af-
ter suche sorte þ thow
myne owne dedes I am
worthy to be dampned:
But I beseeche the lord
god, thowme the merite
and passion of thy sonne
Jesus christ, haue mercy
on me more synner. Am.

¶ After this when tyme
& necessity requyeth to
a pree't committed there
vnto, let him saye thus.

I confesse me vnto god
almighty, & vnto you. I
knowlegynge that sence
my natiuitie no goodnes
hath ben in me, comynge
of my selfe, but all euell is
in me haboundant, so þ
the good which god woll
worke in me, is oftenty-
mes put backe thowme
my malice, by þ which I
lynnde my self so troubled
þ I haue no hope of sal-
uatio, except Jesus christ
the mediatour of all syn-
ners haue merce & pitie
on me. And therefore my
welbeloued goodly father
I beseeche you to pray for
me: & by the worde of god
to grue me some cōsola-

tion & conforte: thow the
which I may fele & know
þ my synnes be forgyuen
me, by þ merites of chri-
stes passiõ, & by þ vertue
of this present confessiõ,
þ I maye fele in my selfe
louetowarde vertue, and
hatred towarde synne,
and that frõ hence forth
I maye haue remedye to
wythstande it. Amen.

The prayer and consolati-
on of the confessor.

The lord god almighty
thow the merites of
Jesus chryst haue mercy
vpon the, & forgyue the all
thy trespasses. Amē. My
brother scynge ye haue a
good zeale & desyre, haue a
sure trust and confidence
in Jesus Christ, beleue &
trust þ thy synnes be for-
gyuē the: go your wayes
in peace & synne nomore.
After that the chylde is
instruct in the law, in the
faith, and in prayer, yf he
wyl pursue further vnto
studye, let him saye thus.

Worde gyue vs vnder-
standyng, & memory thow
we thy holye spirite: þ
by the knowlege of scrip-
tures we may serche in
thy law & in thy iustice, to

affin que ie croye que mes
pechez me sont pardonnez,
par le merite de la
passion, et en vertu de la
presente confession, en-
sentant en moy amour de
vertu et hayne de peche,
et que desormais aye
le remede pour
moy garder.

Amen.

Lozaison et consolation
du confesseur.

Tu seigneur Dieu
tout puissant, par
le merite de Jesu Christ
ayt misericorde de vous,
et vous vueille pardon-
ner toutes voz defaultes.
Amen. Mon frere puis-
que auez bon desir aye
confidence en Jesu christ
et croyez que voz pechez
vo⁹ sont pardonnez: allez
en paix, et ne pechez plus.
Après que lenfant est in-
struit de la loy, de la foy
et de lozaison, sil veult
poursuyuir oultre a le-
stude, doit dire.

Seigneur done nous en-
tendement, et memoire
par ton saint esperit
affin que par la cõgnoi-
sance des escriptures noi-
sissions scrutiner en ta
loy & en ta iustice, pour les

garder a tousiours. Amen.
E Apres quant le temps
viert de soy tourner a quel
que estat doit dire.

Seigneur donne nous a
congnoistre la voye et le
stat auquel tu nous veulx
appeller, et y debuons che
miner et viure, en nous
monstrant tousiours tes
voies et la maniere de te
suyuir. Amen.

En quelque estat que
dieu lait appelle, se doit
gouverner comme il sen
suit. Premier quant au ma
tin est esueille doit dire.

In le nom de dieu soit
benefit, O bon sei
gneur ie te remercie, de ce
quil ta pleu par ta grace,
sans que le aydes deservy
de nous garder ceste nuit
donne nous que puissions
commencer et acheuer ce
iour icy en ton saint ser
vice, tellement que nostre
oeuvre te plaise. Et nous
garde par ta bonte tout
le iour de toy offenser par
peche. Amen.

Pour ce quil fault que
l'homme mange pour la
bourer: devant quil pren
ne son repas dira.

Keep the for ever. Amen.

After when the tyme
cometh that he wyl gyue
hym selfe to anye estate,
let hym saye thus.

Lord instruct vs þ way
& estate vnto the whiche
thou wylt cal vs vnto, in
the whiche we ought to
walke & lyue, & shewe vs
alwaye thy wayes & how
we maye folowe the.

In what estate soeuer
god hath called hym, he
ought to gouerne hi selfe
as here after foloweth.

Fyrste in the mornynge
when he is awake, lette
hym saye thus.

The name of God
be blessed. O good
lord I thanke the, that it
hath pleased the of thy
goodnes, without our de
servynge (that thou haste
kept vs this myght: gyue
vs grace þ we maye be
gynne & fynish this day in
thy holy service, so þ our
worke maye please the.
And of thy haboundaunce
mercye preserve vs thys
hole day frō synne. Amen.

By cause a man muste
eate to labour: befoze he
taketh his sustenaunce let
hym saye thus.

Our good father al-
myghtye, which go-
uernest thy creature, open
thy hande in blessing vs,
for to take our sustenance
give vs by thy holy scrip-
ture, þ our spirites may
be nourished, & give vs
of thy goodes by thy pro-
curement, & of the let the
be blessed, In the name of
the father & the sonne &
& the holy goost. Amen.
Our holye father that is
in heauen. &c.

Eate and drynke, cōfes-
syng that all thynges
commeth of god.

Grace after sustenance
taken.

Afterlastyng father
we thanke the, of
all the good þ thou haste
done vs, we enclynnye
before thy face, yf by ex-
cesse we haue offended,
we praye the for all oure
offence, In sayenge the
holy prayer, þ which thy
sonne Iesus hathe made
vs, to obtayne thy pardon
Our holye father that is
in heauen. &c.

Prayse be vnto god for
all his goodnes, þ whiche
gouerneth vs we beynge
hys.

Notre bon pere tou-
pissant Qui gouer-
nes ta creature Duure ta
main no^r beneissant pour
sobremet & rendre pasture
Donne nous par ton es-
due no^r esre (cripture)
ritz soiēt nourris Et re-
biens donnez par ta cur
Aussi de toy soient benes
Au nom du pere & et du
filz & et du saint esper
Amen.

Notre pere qui es es-
cieulx. &c.

Beuvez, mangez, recon-
gnoissans Que to^r biens
sont de dieu venans.

Les graces apres
le repas.

Pere eternal te rendō
De tous les (graci)
biens que nous a fait
Nous enclinans deuant
Si par excès (ta face)
auons forfait Nous te
prions pour tout mal fait
En disant la sainte orais
Que ton filz Iesus (son)
nous a fait Pour obte-
nir de toy pardon.

Notre pere qui es es-
cieulx. &c.

Louenge a dieu de tous
ses biens

Qui nous gouvernes et
l'ommes siens.

Après quil aura fait son
labeur pour la iournee et
quil voudra aller repo-
ser, dira ce que sensuyt.

Seigneur apres que par
ta grace auos passe ce
iour icy, ie te prie que no-
s pardone ce que en iceluy
te auons offense: et nous
deffens en ceste nuict de
tout dangier: affin que en
toy puissions reposer, pour
demain deuement pours-
suiuir ce a quoy tu nous
as ordonne. Amen.

Et en toutes ces choses
sdictes fault que le chre-
stien se acoustume iour-
nellement.

Apres suyuent aucu-
nes oraisons particulie-
res. Premièrement quant
il se trouuera a eglise ou
en quelque lieu pour prier
dira.

Seigneur dieu, ton filz
Iesuchrist nous a pro-
mis, que tout ce que nous
te demanderons en son
nom, tu le nous doneras
moyennāt que le deman-
dions en vray foy & pour
nostre salut et amende-
ment ainsi et selon que le
congnoistras, aussi pre-
suppose que de tous mes-
mes ny mettions empes-

After that he hath done
hys busynes for þ daye &
wyl go take his rest, let
him say as here foloweth

Lorde god, seying that
by thy grace we haue
ended this daye I beseeche
the forgyue vs our offens-
ces þ we haue offended
the this day: & preserve vs
this nyght frō al daūger:
so þ we maye rest in the,
& on the morow to procede
vnto suche as thou haste
ordyned vs vnto. Amen.
And in all these thynges
aforesayde it is necessarie
that a christiā accustome
him selfe dayly.

There after folow cete-
rayne particuler prayer.
First when he cometh
into the churche or in any
place for to praye, let him
saye.

Lorde god, thy sonne
Iesus christ hath pro-
mised vs, that all þ we
shal are in thy name thou
wilt graunt it vs so that
we do are it in true fayth
and for the saluation and
amendement euen so as
thou shalte know, so that
we oure selfe be not lette
nor hynder vnto it: we

beseeche the that the eares of thy mercy maye be open vnto vs, and of thy benygne mercy graunt vs our petition, make vs to desyre that that longeth vnto thy gloriousse name Amen.

After this saye our holye father.

A salutation of Iesus chryste our sauour, vnto the blessed sacrament of the aulter.

I salute the sauour of all the worlde, the worde and wysedome of the father, by the whyche we are fourmed and bought, the whyche is the lyuely breade descended fro heauen to be very god & man and for to make an holye oblatiō for al the worlde, haue mercy on vs. Amen.

chemēt sans bacillet, que les aureilles de ta misericorde soyent maintenant ouuertes aux prieres de ceulx qui te supplient: afin que misericordieusement tu nous donnes ce que te demanderons, fais nous demander ce qui est a la gloire de ton saint nom. Amen.

Puis dira. Nostre pere.

Sil veult saluer Iesus chryst nostre redempteur speciallement au saint sacrement de lautel, dira.

Ie te salue sauueur du monde, parolle & sapience du pere, par lequel sommes formez et rachetez, qui est le pain vif descendu du ciel pour estre vray dieu & vray homme et pour faire sainte oblatiō pour tout le monde, aye mercy de nous. Amen.

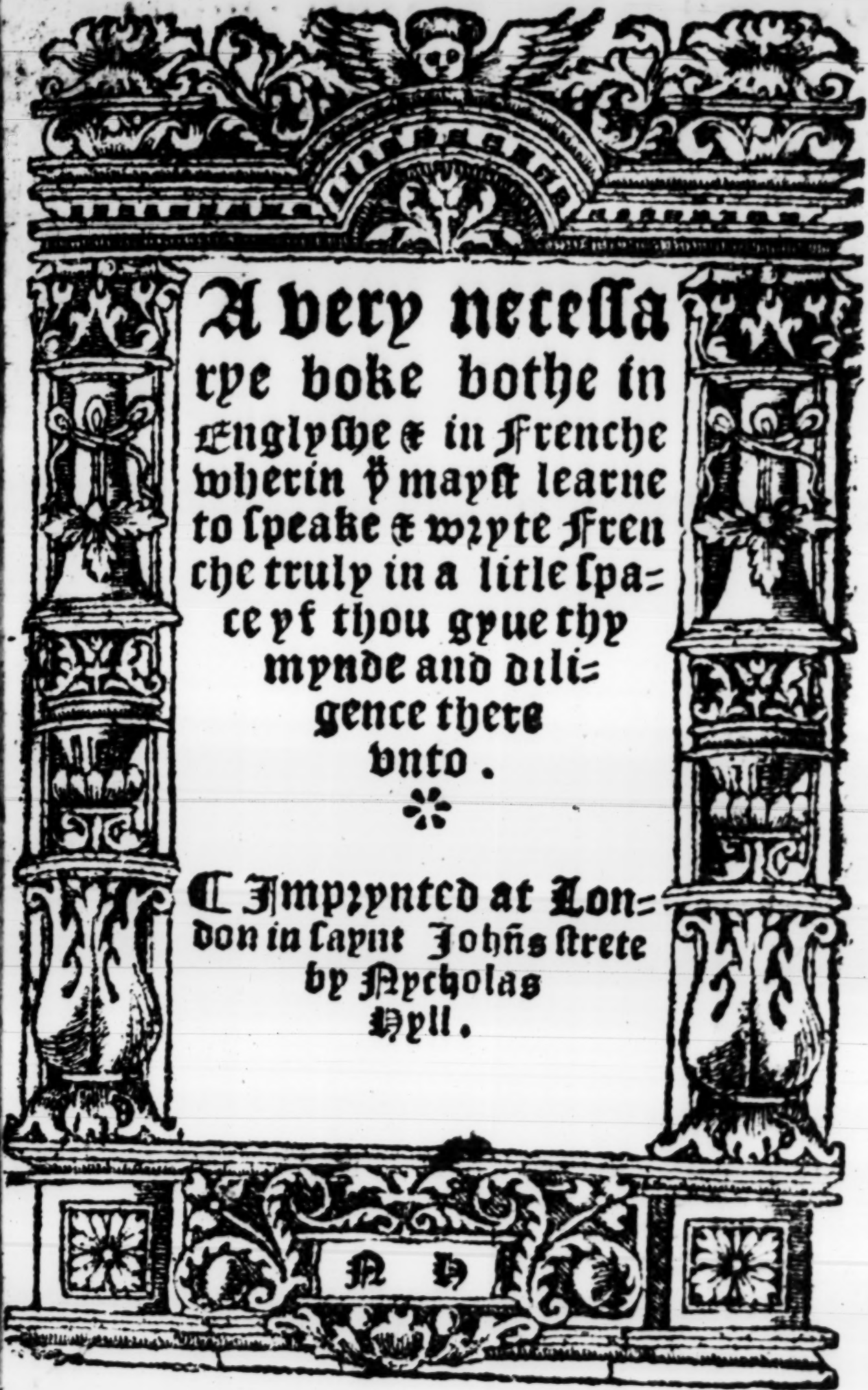
My hope is Iesus.

Spes mea Iesus.

THERE ENDETH THYSLYTTLE treatyse, of the instruction of chyl-

dren, the whyche fyrst was set forth in frenche in Paris by certayne doctours in diuinitie, and printed in London by Iohn Roux. The yere of oure lord.

M.D.xliii.



**A very necessa
rye boke bothe in
Englyshe & in Frenche
wherin þ mayst learne
to speake & wryte fren
che truly in a litle spa
ce yf thou gyue thy
mynde and dili
gence there
vnto .**



**¶ Imprinted at Lon
don in Saynt John's strete
by Nicholas
Hyll.**

Englyshe man.



Frenche man.



Here is a good booke to lerne to speke frech & in the
 quel vn bon lyure a aprenre a parler francoys myddes of
 In the name of the father & of the sonne frech wo

Au nome du pere & du filz

And of the holy goost I wyll begyn

Et du saynt esperit ie veil commencer

To lerne to speake frenche

A aprendre a parler francoys

To thende that I may do my marchandysse

Afin que ie puisse faire ma marchandise

In fraunce and in els where in other landes

En france et ailleurs en autres pays

There as the folke speake frenche

La ou les gens parlent francoys

And fyrst I wyll lerne to reken by letter

Et premierement ie veulx aprendre a compter par lettre

One

Ten

Apnetene

Two

Dix

Dizentuf

Three

Eleuen

Twenty

Deule

Douze

vingt

Thre

Twelve

One and twenty

Crois

Douze

vingt et ung

Four

Thertene

Two and twenty

Quatre

Treize

vingt et deule

Fyue

Fourtene

Thre and twenty

Sing

Quatoize

vingt et crois

Syre

Fyftene

Fourc and twenty

Syr

Quynze

vingt et quatre

Seuen

Syrtene

Fyue and twenty

Dept

Seize

vingt et cyng

Eyght

Seuentene

Syre and twenty

Nyne

Dizesept

vingt et syx

Reut

Eyghtene

Seuen and twenty

Dize huyt

vingt et sept

A.ii.

Eyght

in the myddes of

frech wo

des is sou

ded lyke

as in fra

coys. no

l in the

middes of

frech wo

des is not

prounted

as in filz

Ye muste

founde &

in the d of

frech wo

des as it

were wri

ten wyth

the six

life, dix

dise

Also the

frenche

men pds

nountz a

before n

as u were

wyrtten

betwene

them.

frenche

wordes

that end
it be the
singular
nōber, in
the plurel
nōber the
ende in f
as vingt, i
cent deulx
vint, deulx
cens.

Eight and twenty

Vingt et huit

Nyne and twenty

Vingt et neuf

Thyrtty

Trente

Fourty

Quarente

Fyfty

Linquante

Syxtye

Soestante

Seuenty

Septante

Eyghtye

Octante

Nynetye

Nonante

An hundred thousand

Cent mille

An hundred

Ving cent

Two hundred

Deux cens

A thousande

Ving mille

Two thousande

Deulx mille

Ten thousande

Dix mille

Twenty thousande

Vingt mille

Fourty thousande

Quarente mille

Thre score thousande

Troys vings mille

Foure score thousande

Quatre vings mille

in the
midde of
frēch woꝝ
des many
time is vn
sounded &
many ty
mes it is
a cōsonāt
is spelled

Here ende þ nōbres, wherby ye shal lerne to re:

Ici finisse les nōbres par quoy vous appndres a cōter

to thēd þ it be good for suche as vse marchādise

Afin quil face bien pour ceulx qui vident marchandise

names of marchādise

les noms des marchādise

Of golde and syluer

Dor et dargent

Of cloth of golde

De drap dor

Of satyn and worstede

De satin et doistade

Of tynne and coperc

De tain et cuivre

Of wolle and sylke

De layne et soye

And of gynger

Ei de gyngembre

Of synamon

De cinamone

Of fygges & raisyns

De fygues et rayfins

Ruttes of Normandi

Roys de normandie

(ken

Di

Of al maner wyne
De toutes manieres de vin
wyne of Oly & capryke
Wyn daspe et capryke
Wyne of Rochel
Wyn de la rochelle

Maluesey and romney
Maluesey et romenpe

Of al maner of corne
De totes manieres de blez
of ples & pzeious stōs
De ples & pierres pziuses

Of beluet & damaske
De belous et damas

Of fyne holand clothe
De fyne tople de holande

Of yron and leed
De fer et plomp

Of peper and saffron
De popure et saffran

Of cloues and maces
De clous et maces

And of al maner of frutes.

Et de toute maniere de fruitz.

Other maner of spechein englysh & in frēche
Autre maniere de language en engloys & en francoys

Sir God gyue you good daye

Sire dieu vous doint bon iour

Sir God gyue you good euen

Sire dieu vous doynt bon soyz

Sir God gyue you good nyght and good rest

Sire dieu vous doynt bon nuit et bon repos

Sir howe fare ye

Sire coment vous portez vous

Of dates & almondes
De dates et almandes
of apples & of oranges

De pommes dozenges

Apples of Barnade

Pome de granade

Renish wyne & of bean

Wyn de rens et de beans

Wyne of Gasconne

Wyn de gasconne

Wyne of Orleans

Wyn dozeans

Muscadell & hastarde

Muscadet et bastard

Of al maner of sedes

de tous maniers de granz

Of corne of Normandy

De blez de Normandie

Of pelen and beens

De pors et de feues

Of rye barle and otes

De seigle boige & dauoine

wyth the
bowell.
that com-
meth after
as in cup-
ture and
liure.
I before
in a word
of one lik-
lable is p-
noured as
it is wyte-
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as in bin-
dlin.

e in frēche
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is scūded
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we english
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in thende
of wordes
afoze n,
as cōmen
cemēt, om
nipotent
and suche
other.

Well at your cōmaundement

Bien a vostre commandement

Howe fare my lord and my lady

Coment se porte mon seigneur et ma dame

Ryght well blessed be God

Tresbien beroyt soit dieu

Sir when retorne ye vnto my lord

Syre quant retournes vous a mon seigneur

I praye you that ye recomende me to hym

Je vous prie que me recomendes a luy

And also to my lady bys wyfe

Et ausly a madame la femme

And to all my good frendes

Et a tous mes bons amys

Sir god be with you

Syre dieu soit avecque vous

For I muste departe

Car il me faut departir

Other maner of speche to buye and sell

Aultre maniere de language pour vendre et acheter

Sir god spede you

Syre dieu vous garde.

Sir haue you good clothe to sell

Syre naues vous poynt de bon drap a vendre

Yes sir ryght good

Ouy syre tresbon

Now let me se it yf it please you

Dile me laystes boyz sy l vous playst.

I shall do it with a good wyll

Je le feray volentiers

Holde sir here it is

Tenez sy l le boyci

Now tell me how muche the yerde is worth

Dile me dicies combien lanne vaut

Ten myllinges

Die soule

Forsoth ye set it to dere

Trayement vous le faictes trop chere

I shall gyue you eyght myllinges

Je vous doneray huit soules

I wyl not, it is to lytle

Non feray cest trop peu

The perd shal cost you. ix. mylling yf ye haue it

Laune vous costera neuf soules si vous laues

Ye shall haue it for no lesse

Vous ne le aures pour rien moyns

Other maner of speche to aske the waye

Autre maniere de language pour demander le chemin

Frende God saue you

Amy dieu vous sauue

Which is the ryght waye

Quelle est la droicte voye

For to go from hence to Parys

Pour aller icy a Paris

Sir ye must holde the waye on the right hande

Syre il vous fault tenir le chemin a la droicte main

Nowe tell me my frende

Oz me dictes mon amy

Yf there be any good lodgyng

Sil ya point de bon logis

Betwene thys and the nexte village

Entre cy et le prochain village

There is a ryght good one

Il en ya ung tresbon

Where ye shall haue ryght good chere

La ou vous aueres tresbone chere

And you shalbe ryght well lodged

Et si serays bien lodge

In French
words is
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A.iiii.

you

You and also your horse
 Vous et ausy vostre cheual
 My frende god yeld it you
 Mon amy dieu le vous rende
 And I shal do another tyme
 Et ie feray yng autrer foy
 As muche for you if I maye
 Autant pour vous si ie puis
 I take my leaue of you
 Je prens congie de vous
 God be with you
 Dieu soit auerques vous
 Dame shal I be here wel loged
 Dame serray ie icy bien loge
 Ye sir right wel
 Ouy syre tresbien
 Now do me haue a good chamber
 Or me faictes auoyr vne bone chambie
 And a good fier
 Et yng bon feu
 And do that my horse maye be wel gouerned
 Et faictes que mon cheual puisse estre bien gouerne
 And gyue hym good hay and otes
 Et luy dones bon foyr et bon auoyne
 Dame is al redy for to dyne
 Dame esty tout prest pour disner
 Ye syr when it shal please you
 Ouy syre quant il vous plaira
 For to come to dyner
 Pour venir disner
 Sir muche good do it you
 Syre bon preu vous face
 I praye you make good chere
 Je vous prie faictes bone chere

And

Ouy in
 frenche is
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 lysh men
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 Ouy u t
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 together.

And be mery I drynke to you
 Et soyez ioyeux. ie boi a vous
 Nowe tell me howe muche I shall paye
 Or me dictes combien ie payeray
 I shall tell you wyth a good wyll
 Je le vous diray vcluniers
 Ye haue in all. viii. shyllinges
 Vous aues en tout huit soulz
 Now well holde your syluer and gramercy
 Or bien tenes vostre argent et grammaercys
 Nowe do my horse come to me
 Or me faictes venir mon cheual
 And loke that hys bydle be blacked
 Et regardes que la byde soyt noyrse
 As he sadled and redy to ryde
 Est il selle et prest pour cheuaucher
 Yea sye all redy
 Ouy sye tout prest
 Nowe fare well and gramercy
 Or a dieu et grammaercys.

Myne heares	Myne armes	My necke
Mes cheueulx	Mes bras.	Mon col
My browes	My breste	My face
Mes sourcys	Ma poitrine	Mon bisage
My eares	My foreheade	My shoulders
Mes oreilles	Mon front	Mes espaules
My tethe	Myne vien	my arme holes
Mes dens	Mes yeuls	Mes esseles
My lyppes	My nose	My heart
Mes leures	Mon neez	Mon cuer
My heade	My tongue	My handes
Ma teste	Ma langue	Mes mayns
My throte	My chynne	My knes
Ma goyge	Mon menton	Mes genoulx

My

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My cappe
 Mon bonet
 My dublet
 Mo pourpoynt
 My poyntes
 Mes esguyettes
 my stomacke
 Mon estomac
 My raynes
 Mes raynes
 My gowne
 Ma robe
 My tooes
 Mes ostoels
 My peticote
 Ma petite cote
 My hosen
 Mes chausses
 My bzapne
 Ma ceruelle
 My lyght
 Mon poumon
 My guttes
 Mes bouyaule
 my buttockes
 Mes fesses
 My legges
 Mes iambes
 My fete
 Mes piez
 My heles
 Mes talons
 My hatte
 Mon chapeu

My lyuer
 Mon foye
 My mylte
 Ma rate
 My backe
 Mon dose
 My thies
 Mes cuisses
 My iacket
 Mon hocquet
 My hode
 Mon chaperon
 My shert
 Ma chemise
 My purse
 Ma bource
 My dagger
 Ma dague
 My bowe
 Mon arc
 My bootes
 Mes holeanes
 My sworde
 Mon espee
 My sadle
 Ma seile
 My speare
 Ma lance
 My lace
 Mon lacet
 A key tell
 Ung corset (del
 A tuckynge gir
 ung saitarz a troster

A key tong
 ung pedat a clef
 A keruecher
 Ungqueureches
 A pyncase
 Ung spinguyes
 A thymble
 Ung deel
 A fleue
 Une manche
 A house
 Une meason
 A castell
 Ung chaster
 My staffe
 Mon baston
 myne arrows
 Mes fleces
 My spores
 Mes esperons
 My horse
 Mon cheual
 My shone
 Mes soliers
 My gyrdle
 Ma capnture
 My bladder
 Ma vescye
 My hyppes
 Mes hanches
 An apron
 Ung deuanteau
 A keye
 ung clef
 A sho

A thooe
Ung soulyer
A neckercher
Ung colerette
A nedel
Ung esguyll
My gloues
Mys gans
A hole
Ung trou
The stretes
Les rucs
The thownes
Les villes
The Cornes
Les bles
Barley
Oge
Rye
Seygle
Breade
Pain
Butter
Beurre
Fleshe
Chary
A wyndow
Ung fenestre
My bydle
A byde
my harnes
mon barnoy
a naglet of a lace
La fatture dū lacet
A gate
Ung porte
A halle
Ung calle
A glasse
Ung miroure
A chapyre
Ung chapre
A byrch brome
Ung ramon
The churches
Les esglises
Wheate
fourment
Otes
Auopnes
Beanes
Feues
Drynke
A bovie
Chele
Formage
Fylshe
Poisson
Aples
Pomes
Plummes
Punes
Nuttes
Roys
Creme
Crayme
A stoole
Ung scabel

The sonne
Le soleyl
The starres
Les estoylles
The water
Leau
The wynde
Le vent
The houres
Les heures
mondaye
Lundy
Teuwisdaye
mardy
Wednyldaye
mercredy
Thurldaye
Feudy
Fridaye
Wendriedy
Saterdaye
Samedy
Searcs
Poyes
Cheries
Cerise
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The

The skie
 Le firmament
 The nyght
 La nuyt
 The wayes
 Les chemins
 The lanes
 Les ruelles

A broome
 Ung balle
 The moone
 La lune
 The erth
 La terre
 Sonday
 Dimenche

A moneth
 Ung moys
 A yere
 Ung an
 Seuen yere
 Sept ans
 Euery day
 Tous les iours

Here after foloweth the boke
 of Courtesy

Letel chyl dren here may ye lerne
 Petis enfans icy vous pones apprendre
 Moche curtosye that here is wyrtten

Beau coup de courtoyse qui est script icy
 For the clerkes that the seuen artes can
 Pour les clers que les sept ars sceuent

Sythen that curtosye from heuen came

Puis qui courtesye de paradis vient

When Gabriel our lady greette

Quant gabriel nostre dame salue

And Elizabeth our lady mette

Et Elizabeth nostre dame encontra

All vertues be closed in curtesye

Toutes vertues sont encloses en courtesye

And all byces in villany

Et toutes vices en byllanye

Loke that thy handes be wasched cleue

Regarde que tes mayns soyent laues netes

That no fylth in thy nayles be sene

Que nulle ordure en tes ongles soyt appareu

Take thou no meate tyll grace be sayd

Ne prens point viande tant que graces soyent dictes

And tyll thou see all thynges arayd

Et insques que tu voyes toutes choses apprestz

Loke

Loke my soune that thou syt not
 Regardes mon filz que tu ne te seyes poynt
 Tyll the ruler of the hous the byd
 Jusques le gouverneur de la meson le te dye
 And at meate at the begynnyng
 Et a la viande au commencement
 Loke that on the pooze men thou thynke
 Regarde que aux pources homes tu penses
 And send them of thy meate en drinke
 Et leur enuoye de ta viande et a boyre
 For the ful wombe without fayle
 Car le ventre plain sans faulte
 wote ful lytel what the hungry ayle
 Ne savyt point que la fayn est
 Eate not thy meate to hastely
 Ne mange pas ta viande trop hastiement
 Abyde and eate all easely
 Attens et merges tout aysement
 Tyll thou hast the ful service
 Jusques que tu ayes ton playn service
 Touch no meate in no wyse
 Ne touche point aux viandes en nulle guyse
 Cut not thy breed to thynne
 Ne coupe pas ton payn trop tenue
 Nor thicke, but betwene both
 Ne trop espes mayes entre deux
 The morsel that thou begynnest to touch
 Le morceu que tu commences a toucher
 Cut it clene, and not to moch
 Coupe la net, et non pas trop
 Cast it not out of thy mouth
 Ne le iecte pas hors de ta bouche
 Put not thy fyngers in thy dissh
 Ne mes pas tes doys en ton escuelle

Althoug
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Neither

Neither in meate of fleshe nor fyfche
 Ne en viande de chayr ne de poisson
 But not thy meate in thy salte
 Ne mes poynt ta viande en ton sel
 Ne in to the seller that it holdeth
 Ne en la saliere qui le substient
 But laye it faire on thy trenchoure
 Mes la couche beau sur ton trenchoure
 Before the and that is honoure
 Deuant toy et cella est honneur
 Byke not thyne eares nor nostrill
 Ne cure poynt tes oreilles ne les nazilles
 And yf thou do, men wil say þ came of churles
 Et si tu le fays les homes diront q tu es venu de villayns
 Sonne syth thy meate in thy mouth is
 Filz puis que ta viande en ta bouche est
 Wyneke thou not, forget not thys
 Ne boy pas ne oblye pas cecy
 Eate thy meate by small morsels
 Mange ta viande par menues morseaus
 Fyll not thy mouth as do glotons
 Ne amplis pas ta bouche come fourz glotons
 Byke not thy teeth wyth thy knyfe
 Ne cures pas tes dens avecque ton coteau
 Whyle thou eatest, by thy lyfe
 Tant que tu manges par ta vie
 And when thou hast thy potage done
 Et quant tu as de ton potage fait
 Out of thy dyshe put thy sponne
 Hors de ton escuelle boute ta cuiller
 Nor spyt thou not ouer the table
 Ne crache poynt oultre la table
 Nor there ou, for it is not commendable
 Ne dessus car il nest pas conuenable

Laye

Laye not thy elbowe nor thy fyft
 Ne touche poynt ton coude ne ton poynge
 Upon the table at the whiche thou eatest
 Dessus la table en la quelle tu manges
 Bolke not as a bone were in thy throte
 Ne route poynt come se vng oiz fust en ta goize
 As a choyle that cometh out of a cote
 Come vng villayn qui vient hors dung tas
 For that shalde be great villany
 Car cella sera grant villanye
 In any honest company
 En aucune honeste companie
 And yf thy meate be of great pryce
 Et se ta viande est de grant pris
 Beware the, or thou art not wyle
 Garde toy ou tu nays pas sage
 Speake no worde styl nor loude
 Ne parle mout ne bas ne hault
 Of peace and curtoisye loke that thou speake
 De payx et courtoisye garde que tu parles
 And at the table make good chere
 Et en la table fays bone chere
 And loke thou rowne not in any eare
 Et garde toy desouter en nulle oreille
 And wyth thy fyngers thou touch ne taste
 Et avec tes doys ne touches ne tastes
 Thy meate, and loke thou make no wast
 Ta viande, et te garde que tu ne ladeastes
 Loke thou neyther laugh ne gryne
 Garde que tu ne rys rechygnes
 Yf thou myspeake, thou mayste do synne
 Se tu melparles tu peus faire peche
 For many wordes be not commendable
 Car plusieurs parolles ne sont poynt conuenables

And

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And knowe
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other wel	And in special at thy mastres table
re lyke	Et en special a la table de ton maistre
owat in	Take hede thou spil netyher meate nor drink
e nose o:	Garde que tu ne gastes ne boye ne menger
s as we	But set it downe fayre and stil
nglythe	Mais met la bas bell et coy
en soude	Kepe thy cloth fayre befoze the
in cost	Garde le nappe belle deuant toy
s we En	Byte not the meate, but cut it cleane
the men	Ne mors pas ta viande mes la trencher nette
unde.	Be wel ware that no drop be sene
	Garde toy bien que nul goutte soyt veue
	Whan thou eatest, gape not wyde
	Quant tu menges balle poynt trop large
	That thy mouth may be sene on euery syde
	Que ta bouche ne soyt veue de chescun coste
	And sonne beware of one thyng
	Et filz garde toy dune chose
	Blow not on thy meate ne on thy drinke
	Ne souffle poynt en ta viande ne en ton boye
The fresh	And if thy lord drinke at that houre
en soude	Et se ton seigneur boyt a celle heure
igneur	Drinke thou not, but hym abyde
it were	Ne boys poynt mes attens le
pytten	Be it at euen or be it at noone
igneur	Soyt au vespere ou soyt a nonne
alter n.	Drinke thou not tyl he haue doone
	Ne boy pas tant que il ait fait
is here	Upon thy trenchour, no filth thou se
unke be p	Dessus tont trenchour nulle ordure ne boys
ounced	It is not honest I tell the
is it were	Il nest pas honeste ie te le dis
pytten,	Ne drinke not behynde no mans backe
dise.	Ne boy poynt derriere le dos de nul home

In no maner of wyse
En nulle maniere ne guyses
Foz yf thou do, thou art to be dyspraysed
Car se tu le cays tu es a despreser
And be neuer to hasty
Et iames ne loys trop hastyue
Cast not the bones into the flour
Ne iette pas tes os en layre
But lay them fayre on thy trenchoure
Mes couche les beau lur ton trenchouer
Kepe cleene thy clothes before the
Garde ta robbe nette deuant toy
And syt the styll what so happen
Et te tiens assis quelconque suruienne
Myll grace be sayd vnto the ende
Jusques les graces soient dictes en la fyn.
Take the more worthier then thou
Regarde le plus digne que toy
Wasthe befoze the, and that is thys pꝛow
Laue deuant toy et cela est ton pꝛofit
And spyt not in thy basin
Et ne crasche point en ton baskyn
My swete sonne, when thou wasthest therin
Bon douz fitz quant en auras laue dedens
Arise vp softly and styll
Leues toy sups en pays et quoy
And iangle neyther wyth iacke ne gyll
Et iangle point avec Jacques ne Guillot
But take thou leue of thy lordde hyghly
Mais prens congie de ton seigneur amourcsement
And thanke hym wyth thy herte loungly
Et le mercie de tout ton cuer haultement
And the gentylman in the same maner
Et toutz les gentylz homes en celle maniere

The fren
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B.i.

And

In thede And the maisters in lyke wyse
 of a frens Et les maîtres pareillement
 the worde And beare the so that thou haue no blame
 that not te Et poire toy aincy que tu naies blame
 founded if And then men wyl saye here after
 a cōsonāt Donques les homes diront icy apres
 folowe as That a gentel man was here
 quest ce q Que un gentil home estoit icy
 A dict And he that dispyseth these thynges
 what is it Et celui que despyse ces choses
 that he He is not worthy wythout lesynges
 sayth Et Il nest point digne sans faylle
 cōfūctiō Neuer at good mans table to syt
 that sign Jamais a table de bon home se soyt
 fieth & tho Ne of worthyp for to wytte
 ough it bee Ne de honneur pur escauyt
 so wyppen And therfore chyl dren for charitie
 yet the t is Et pour ce enfans pur charite
 neuer pro Loue thys boke though it lytle be
 manded. Apmes ce lyure combien que perit soit

And praye for hym that made it
 Et pries pour celui que le fist
 To lyue and dye amonge hys frendes
 A viure et mourir par my les amis
 And neuer to come amonge the fendes
 Et iames ne venir entre les diables
 The whych ben in the pyt of hell
 Lesquelz sont au fons danfer
 But in hys laste ende in heauen to dwell
 Mais en la fyn en paradis pour demourer.

Here endeth the boke
 of courtesye.
 Icy fine le liure de
 courtesye.

The fourme how a servant shal en-
dite a letter to his maister in En-
glish and in frenche.

Right worshipfull Syr. I recomende me vnto you
as much as I maye, and please it you to wote
that I am in right good health thanked be our Lord
vnto whom I praye that so it maye bee of you and of
all your good frendes. As for the matter, for whiche
ye sent me to Paris I haue spoken wyth the kynges
advocat, the whiche tolde me that I must go vnto the
kyng and enforme hym of his royall maiestie there of, and ha-
ue a special commaundement. Therfore considering
the tyme that I haue tarped at Paris in the poursute
of this, and the greates cost and expence done by cause
of this, please it you for to knowe that for to pour-
sue the matre vnto the kynges grace, the whiche is at
Moubason besyde Tours and for to go thither
it is nedeful for to sende me some money. And with
the grace of god I shal do suche diligence, that ye shall
haue that that your hert desireth. Nomore do I wyte
vnto you at this tyme, but god haue you in his protecti-
on. Written hastely the xxix. day of this moneth.

Leshonneur Syre ie me recomande a vous tant
comme ie puis. Et playse vous scauoyz que ie
suis savyr en tresbone sante, la mercy dieu au quel
se prie que ancy acoyt il de vous et de tous vous bons
amis. Quant pour la matiere pour la quelle vous me
enuoyastes a Paris ie ay parle avec l'auocat du roy,
le quel m'a dit, quil me faut aller au roy et auertir sa
royalle mageste de ce et auoyz vng especiall commaun-
dement. Pour considerer le temas que l'ay attendu a
Paris en cest poursuyte, et les grans coustz et depens
faitz par cause de ce. Playse vous scauoyz que pour
poursuyre ceste matiere au roy, le quel est a Moun-
tbason pres Tours, et pour aller la il est mestier de
menvoyer de l'arget, et auerque la grace de dieu ie feray
B. II. telle

telle diligence que autres ce que vostre cuer desire. Nul-
tre chose ne vous escrips a ceste fois, mais que dieu
vous ait en sa protection. Escrip hastilement le .xxix.
iour de may.

An other maner of foume to
endite a letter in Englishe
and in frenche.

Right dere & welbeloued gossepe after al due reco-
mendacions, please it you to knowe that sith I
spake with you last, two galies been comen to Lon-
don laden with all maner of cloth of gold and of good
clothe of velact and of silke, and there to they haue
greate quantite of pygges and caplins, almondes, and
ople oliue, and also as I vnderstande two carrackes
of Geneuoyes are come to South Hampton ladē of al
maner of marchandise, wherfore if it please you that
you and I were at a bargain, I wote the maner and
way where with to wyne thre hundred markes and it
maye happen moze, for neuer syth mannes lyfe sayre
nor rycher a flote was sene in Englande. It is of
truth that I am not eased of goodes at this tyme but
with the grace of God and helpe of you I shall fyn-
de meanes and wayes in this our shoppes shall bee so
well stuffed of all maner of marchandise that ye shall
saye, come what saye ye herby, ye neuer sawe our shop-
pes in so good plite. Therfore I require you as hearte-
ly as I can, that I maye haue thre hundred markes
for your parte. And I shall employe as muche for my
part and in al that I shall bye, you shall haue
the halfe. And this for the good and
agreable seruite that ye
haue doen me
often tymes
wytten
.tc.

Trescher

TRescher et bien ayme compere apres toutes reco-
mendacions, plaise vous scauoir que de puis que
je play a vo^r dernierement, deulx galles sont arri-
ues a Loundres charges de toutes manieres de draps
de, de bonne drap de velous et de drap de soye et avec
ce grant quantite de figures et de raylins, almandes, et
dhuy le dolsue. Et aussi coment je ay entendu deulx ca-
racques de Geneuoyz sont arriues a South hampton
charges de toutes manieres de marchandises, pour
quoy si vous playfoit que vous et moy fuissies a vng
matche, ie scay bien le maniere et voy par quoy vous
et moy pourrions gagner CCC marc3, et pauenture
plus, car onques de puis l'ie d'home plus belle ne plus
riche flote fut veue en Engleterre. Il est bien vray que
ie ne suy pas bien ausy de fynance pour le present,
mais par la grace de dieu et leyde de vous ie troueray
moyen et voie en ce, que notz eschoppes seront ausy
bien garnies de toutes manieres de marchandises que
vous direz. Menes que dictes de ce, vous ne beyles
onques notz eschoppes en si bone poynt. Pour ce
ie vous requiere tant come ie paye auoy

et cxxx marc3 pour vostre part

et ie employray autant pour

ma part, et en tout ce

que ie achateray

vous auez

la moittie

Et ce

pour les bons et grea-

bles seruces que

maues fays

plussieur

foys.

Esript, &c.

B. iiii

A l'ewe

¶ A fewe documentes.

¶ Xenocrates sayde that he had repented hym
much other whyle to haue spoken but neuer
for holdynge hys peace.

¶ Xenocrates disoit, que il se estoit bien repenti d'auoir
aucune fois parle, mais non iames de soy estre tenu.

Pyndarus praysed muche **Epaminundas** the
Theban because he spake lytle and knewe ma-
ny thynges.

Pyndardus loue fort **Epaminundas** **Theban** pour
ce quil parloit peu et scauit moult de choses.

Cato that was excellently lerned spake ver-
ye lytle.

Cato que estoit for lettre peu parloit.

When **Aristotle** sent hys disciple **Calistenes**
to kynge **Alexander**, the pꝛyncipal thyng that
he commaunded hym amonge all other thyn-
ges was that he shoulde put in hys mouthe the
vertue of silence. For in the tounge lyeth the
myght of death and lyfe.

Quant **Aristotle** transmit son disciple **Callistenes** au
roy **Alexander**, la chose pꝛincipalle quil luy commanda
entre toutes aultres choses fust quil mist en la bouche
la vertue de silence, car en la langue gist la puissance de
mort ou de vie.

¶ Finis.

¶ Finis.

First how the letters of the a b c ar prou-
nunced or sounded in frenche

Letters in the A B C. be. xxi. which in fren-
che ought thus to be sounded

a b c d e f g h i k l m n o p
aboicoi doie af gop alsh iika clam andopot
q r s t v x y z eplezple
cu aar ees toi b yeux y grecoes zede? epluy zpl.

Although this letter h be put amonge the
letters of the alphabete, yet it is no letter but
a note of aspiracion or token of sharp pronun-
ciacion of de woorde. Also .x. and z. are not
counted among the letters, and so remaineth,
xxi. letters in the alphabete besyde h x z

These. xxi. letters be deuided all into vowels
and consonantes, v. of them be called vowels
the whiche be these, a e i o u, these .v. be called
for ech of them by them selfe ioyned with nou-
other letter maketh a full and perfect woorde
y is a Breke bowell & is not witten in later
wordes, but in Breke wordes and wordes of
other languages without any of these vowels
no letteral voyce may be pronounced of these .v.
vowels, ii. leseth their strength sum tyme and
be come consonantes, whiche. ii. be these. J & v
which ar consonantes whan they ar put in the
beginnyng of a syllabe ioyned with an other
vowell and syllabled or spelled with the same
as in these wordes in frenche. Jouer to play
bauler to boost, and so in other lyke.

The other .xvi. letters be called consonan-
tes for they be sounded with the vowels & make

no sillabe nor worde by them selfe except they
be ioyned with some vowell, the whych conso-
nantes be these, a b c d f g k l m n p q r s t x z.

These consonantes be deuided agayne into
mutes, liquides, & semi vowels of whō we ne-
de not to speake for our purpose. A diphthonge
is a ioynynge together of .ii. vowels keping ech
of them his strenght in one selfe sillabe, of them
be .iiii. that is to say, au eu ai & oy. In latyne
tong, au & eu be both wrytten & sounded, ay oy
be wrytten but not sounded. But in frenche and
englyshe both ay oy au & eu be wrytten & soun-
ded, as in these examples in frenche, of au voicy-
ng beau filz, here is a faire sonne, of eu, deux
homes font plus que vng, two men do more
than one, of ay, as Je ne diray point ma pence
a toutz gentz, I shall not tell my thought to
all men. Of oy, as toy mesmes ma fait le tort.
Thy selfe hath done me that wronge, that the
same diphthonges be both wrytten & sounded in
englyshe it appereth by the examples, as a ma w-
straw, ta w, de w, se w, fe w, fra y, sa y, ma y, pa y,
no y, bo y, to y, io y. And thus haue we more ly-
bertie both in frenche & englyshe in wrytynge &
sounding than in latyn as touchyng the foure
diphthonges. Also here is to be noted that of
letters we make sillabes, of sillabes we frame
wordes, & of wordes we combine reasons, and
by reasons all sciences and speches be vttered.
Thus resteth the ground of all sciences in let-
ters, sillabes, wordes & reasons. Now shall ye
haue the sounding of euery letter in the marge.

Of

Of seven rules for to reade and pronounce french trewly.

The first is how the .v. vowels ought to be sounded in redyng frenche, ye shal pronounce your a, as wyde open mouthed as you can your e as ye do in latyn almost as brode as ye pronounce your a in englyshe, your i as sharpe as can be, o as ye do in englyshe and y after the scottes, as in this worde gud. These fyve vowels be consonantes when they receyue not thier full sounde, as in thys worde Jamais the fyfth is a vowell, the seconde is a consonant. Example of e as deite, mageste, where bothe es of deite be vowels, and the first of mageste is a consonant and the seconde is a vowell. Whetfore ye shall vnderstande that the moste parte of es in frenche be consonantes, saue fewe with such wordes as come out of latyn. Example of consonantes.

Me, the, hym, that, of the dooe, to saye, to put
Me te se que de le sayre dyre mettre
our pour
nostre vostre, where is neuer a vowell.

The seconde rule.

Also in redyng frenche ye shall leaue the laste letter of euery worde vnsounded, endyng in s, t, and p, saue of the same worde where vpon ye do pause or reste, for yf ye do pronounce euery worde by them selte, that is to saye, restinge vpon the same, ye ought for to pronounce and soude hym throughe. And yf any worde ending with an s, haue y next word folowynge begun=

gynnyng with a bowell, then shall ye sounde
the sayed s, lyke z, as in these wordes Jamais
autres, Neuer others, ye shall rede Jamais an
ter as it wer but one worde. But if the next wor
de comyng after the s, be a consonant, the shall
the sayed s, remayne vnsounde as in these wor
des, Jamais nares, Neuer shall ye haue, the s
of iamaïs shall not bee sounde. Prouided alwa
yes as is sayed before, that ye do not pause nor
rest vpon the worde, for so doyng ye must sounde
it partitly.

The thirde rule.

**When one worde doth ende wyth a bowell
and the next folowynge after begyn with ano
ther, then the first shall be sounde, As in these
wordes, But in you. Que en vous, ye shall rede
quen vous, haue I the haue I hym haue, and
Je me ay, ie te ay, ie le ay, Ye shall rede ie may
ie tay, ie lay, et so of al suche lyke, except some
wordes whiche be not vsed in Frenche, as
as, thou hast. Where both bowells muste be
sounde, howbeit the Picardes sounde it after
the sayed rule, sayng As for tu as, tes for t
es thou arte. And yf ye fynde two es endynge
and begynnyng a worde, ye shall leaue the one
as in these wordes, It is with the well. Il t
est bien, ye shall rede Il test bien. And of e, and
a, as in these wordes, Que a, but to. Ye shall
rede qua Of e, and o, as in these wordes, qu
on, but one. Ye shall rede quon. Of a, and o**

as in these wordes. *putra*, maye one ye shal re
be *putra*, and in like maner of all other of that
termination.

¶ The fourth rule.

¶ And *s*, in the beginnyng of a worde hath his
full sounde, as dooth apere by these wordes *lo-
pyng*, *sage*, *wyse*, *sauuage*, *wylde*, *sapient*. &c.
But in the middes beyng either before a conso-
nant or a vowell, shalbe founde lyke as *z*, as in
these wordes. *Diseise*, *I saied*, *faseise*, *I did*, *by-
seise*, *I brake*, *tailoise*, *I holde peace*. &c.

¶ The fifth rule,

¶ When *st*, doth come together in a worde ha-
uyng a vowell before it, then the sayed *s*, shal re-
maue vnsonde, but it shal encrease the sounde
of the sayed vowell, as in these wordes *Baster*,
to wast, *taster*, *to taste*, *haster*, *to haste* ye shal re-
de, *Baater*, *taater*, *haater*. And mon myne
haste, *haste*, *reuenes*, *come agayn*, *tantost* a no-
ne. Ye shul rede, *mon hoot* *reuenes* *tontoot*: ye
shal neuerthles except al those that be nptly the
latyn, as *Protester*, *to protest*, *manifest*,
to shewe, *contrester*, *to withstand*, and *fuche*
lyke, whiche must haue the sayed *s*, well and p-
fytly founde and pronuiced, for it is not pos-
sible to fynde a rule to general and infallible
to serue for every worde.

The

The sixt rule.

¶ There is in frenche diuers wordes which haue denotacion or significacion of pluralite done ende with an s, or with a z, for withoute the same they be of the singuler nomber, as the wordes and such lyke, Mot, word, Duing, Escrip, write, Fuillet, a lefe, whiche be all of the singuler nomber, and if you do adden z at the later ende of them, than ar they of the plural nōber, as Motz, Duingz, Escripz, Felleuz, and than shal ye not sound the letter before the sayd z. redige Mos, Duins, Felleus And likewise when a worde hath a p or b in the middle ending the syllable ye shal leue the vnconsonant as in these wordes & suche lyke, Debuoir, dettie, Dette, dette, Escripe to wryte, ye shal rede Deuoir, Det, Escrire But whē they do begyn the worde or the syllable then shal they bee pronounced as these wordes, Deboute, put awaye Debatu, debated, Debziser, to breke. &c.

The vii. rule.

¶ There is two maner of wordes hard for to be pronounced in frenche. The first is writte with a double ll whiche must bee sounded together, as, lla, lle, llp, llo, llu, as in these wordes Bailla, gaue, Tailla, coutte, Ceule, garde, Feulle, lefe, Bally, balp, Fally, faple, Moullete, white, Engenioller, kneele, Gallot, a tynnyng hamer, Feulle hollu, full of leaues. The second maner hard to pronounce be writte before a bouell. As gua gnegni gao guu. &c.

in these wordes, Bagna, wan, Saigna, did blas-
de, Ligne, lyne, Digne, combe, vigne, wine, Tis-
gne, scab, Companion, fellow, Laigne, wol, Maignon,
wauton, Mignarde wanto, ye shal except
many wordes that be so witten, & not so pro-
nounced ending especially in e as digne, worthy
Ligne, a swan, Maignanime, high curage. &c.
They that can pronounce these wordes in lateu
after the Italians maner as Agnus, Dignus
Magnus, magnanimus, haue both the vnder-
standing and the pronouncing of the sayd rule and
of the wordes.

Some will say in these frenche wordes. Mian-
de meate. Demande enquier or aske, that dis-
sounded in the end of the worde it is not so, for
in these wordes and other like, such as truly p-
nounce frenche resteth the sound on the last let-
ter of the word which is e and not d.

Here after foloweth certeyne wordes which
bath their significacion both in frenche and in
englishe longing both to one thing.

Amitie auuncemen, Audacitie, Bounte,
Beaute, Breuite, Curtys, Curtiosite, Con-
clusion, Dignite, Detestation, Detraction,
Euidence, Exchange, Esperance, Fragrāt, Fra-
gilitie, Frealte, Gouvernance, Grace. Humilite,
Humanite, Intelligence, Intellection, Lau-
dable, Langage. Murmuration, Mutabilite,
Patrone, Patronage, Qualite, Quantite,
Rage, Royall, Regall, Soucrapne, Sustapne,
Trayter. Torment. Mailiaunt. Mariaunce. &c.
The

**The names of the yere
and of the festes.**

Le nom de lan.	The name of the yere.
Et des festes	And of the festes
Un an	A yere
Este, my este	Somer, and halfe somer
Yuer, my yuer	Wynter, halfe wynter
Roel	Christmasse
La Circumcision nostre seigneur	
The circumcision of our Lorde.	
La Typhaigne	The twelfe tyde
Le chandeleur	Candelmas
Karesme prenant	Shrofttyde
La mardy gras	Shrofttuesdaye
Le mercredi de la cendre	Ashwednisdaye
Karesme	Lent
My karesme	Mydlent
Nostre dame de mars	Our lady day in march
Le dimêche de blâches	Palme sonday
Le semayne peneuse	The passion weke
Le ieudy adsolute	The therethursdaye
Le vendredy aour	The good frydaye
Le veille de pacques	The Ester eue
Pacques	Ester
Le resurrection de nostre seigneur.	
The resurrection of our Lorde.	
Les rounelous	The gange dayes
La scention	Holy thursdaye
La veille de penthecoustes	Wytsou euen
Penthecoustes	Wytsontyde.

Al

La trinite.	The Trinite
Le Sacrement	Corpus christi day
La saynt Iohn	Saynt Iohans day.
Le iour S. Peters	Saynt Peters day
Le iour de noster dame de Aust.	
Our lady day of myd August	
Nostre dame de Septembre.	
Our lady day in Septembre.	
Le S. Michell	The saynt Michell
La Toussains	All hallowes day.
Le iour de moys	All soules day.
Aduent.	Aduent.
Nostre dame de l'aduent.	
Our lady day in Aduent.	
Le veill de Noel.	The Christmas euen.

Who that fyndeth hym self sufficiently instructed in this small treatise and desireth more plenty of frenche langage, touchyng sentences of comen speche, let hym provide for other bookes made & inprinted before for the same intet.

For my speciall pourpose is in this treatise to enduce the reader to trewe orthographe & pronuncyng of this language, more than to cōpye an habundaunce of sentences of frenche which may not well be included in so smal a volume.

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